

Pal m. K. c.

A DIAMONDE
most Precious, worthy
to be marked:

Instructing all Maysters and Seruauntes,
how they ought to leade their lynes, in
that Location which is fruitfull, and necessary,
as well for the Maysters, as also for
the Seruants, agreeable vnto
the holy Scriptures.

Reade me ouer, and then iudge,
If I be not well, then grudge:
Thinke well of him that mee made,
For Gods worde shall neuer fade,

Rom. 10.

The beleeft of the hart iustifieth, and to know-
ledge with the mouth, maketh a man safe.

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Fleetstreet, beneath the Conduite,
at the Signe of S. Iohn Euange-
gelist, by Hugh Iackson.

1577.

Fit John 12

DAVID

most famous worthy

to be named:

In the year of our Lord 1554
the first of the reign of Edward VI.
the first of the month of June
the first of the day of the month
the first of the year of the reign

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**To the Right Worshipful, the
Maysters, and Wardens, of the com-**

panies of the Cittie of London, Iohn Fit Iohn,
wisheth long lyfe, continuall health, and
prosperous felicitie.



Although I haue bene some what
bold, and rude, to intermeddle my selfe
wyth that kynde of exercyse, which I
haue made, and enterpryse to doe,
it maye be aunswered, that I had no
thing to doe withall, I haue to excuse
my selfe, that the frayltie of this world is such, that I
am perswaded, duety inforzeth me, and necessitie so
bygeth me thereto, consydering the vnstedfast stabili-
tye that is vled among those men which are maysters,
and also of yonglinges, which are seruauntes, or Ap-
prentyses, (vse the tearme of speech thereof, as it shall
please you) I thoughte good to gather this my symple
Harueste into Barne, and to bestowe it abroade,
whereby the poore, indigent and needy, might be suffi-
ced with the fruitfulnessse thereof, of necessitie I may
call them poore and needy, which I am sure eyther for
lacke of good instructions, otherwyle for wante that
they be not good hearers, are and doe fall, the moze is
the pittie, headlong into so many daungers, and per-
rils that they are innumerable, & for that it is a thing
most whollsom and conuenient, for al those which haue
and doe take vpon them the charge of a Stewardship,
or to be a Captayne of a number of Souldyers, wher-
vnto they ought to haue care & regard. And seeing that
Agapetus was not abashed to wyte vnto the Empe-
rour Justinian: and dyuers others without feare hath
written vnto Kinges, Noble men, and others, I with-
out blame, thought good therefore, Worshippfull, to de-

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dedicate this my Varnest vnto your Worships, for as
 much as you are in place to be instructours, fathers,
 and sheapheardes ouer a great flock of shepe, and I
 know your carefull myndes is ouer them, as much as
 the Henne is ouer her Chickens, your Worshippes
 good willes is not withdrowne, to plucke and rote out
 Vice, and to extoll right, equitie, and Justice, and that
 with Conscience. In lyke maner do I wylsh that those
 Souldyours or flocke which are vnderneath your au-
 thority, would folloiw the commaundements of the A-
 postle: *Rom. 13.* Omnis anima potestatibus supereminētibus sub-
 dita sit. Nō enim est potestas nisi a Deo. Let euery soule
 submit himself vnto y^e authority of the higher powers.
 For there is no power but of God, all powers are or-
 dayned of God, whosoener therefore resysteth power,
 resisteth the ordynaunce of God. And they that resiste,
 shall receiue to thzmselues damnation. *1. Peter. 2.* S. Pecter also
 exhorteth & commandeth, that we ought to be subiect to
 euery humayn creature, for the Lords sake. Siue regi
 tanquam precellenti siue presidibus. Whether it be vnto
 the King, as vnto the chiefe head, eyther vnto Rulers,
 as vnto them that are sent of him, for the punishment
 of euill doers: but for the lawde and prayse of them
 that doe well. Further, the wyse man Cato sayth, *Cato.*
Da locum maioribus. He willeth vs to giue place vnto the
 Elders. In lyke manner you are aunciente and dis-
 creete, men growen in age, being in Authority, and a-
 boue all thinges, ought so to behaue your selues, that
 both your workes and wordes may so shyne, that they
 may glorifye the father which is in heauen. Godlynes
 is a thing mooste woorthy to be imbraced, and practysed
 both of old and yong, which bringeth as S. Iohn sayth
 by knowledge, euerlasting lyfe. *Math. 5.* Especially what is
 moze comely for olde age, whose departure from this
 worlde, by the course of nature is at hand, then the con-
 sidering and meditation of heuenly things. Age which

Iohn. 17.
Ecclesiast.

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is reuerend, is not accounted by length of time, or number of yeres, for y^e wyt of man is not the hore heyres. what is old age.
But very age is y^e life vncorrupted. How seemely is it to a whyte head, to haue a good iudgement, and to old men to vnderstand counsaile?

There is nothing moze reprochful, sayth Seneca, than Seneca.
an old man, which hath none other argument to p^{ro}ue that he hath lyued long, but only his yeares. S. Paul Titus, 2.
requy^{re}th the Eldermen that they be sage, discreete, and sound in the fayth, and would haue them sage and and graue. That is to saye, such persons, as neyther in countenaunce, gestures, words, or behauour, shoulde shew any poynt of lightnesse, incontinen^{ce}, impudencie, or whatsoeuer is contrary to the dignitie of olde age, but rather so behaue themselves in all poynts, as becommeth their age, whose life ought to be vnspecked, and a My^{rr}our of Vertue, and a spectacle to all yong folkes. Also he requy^{re}th those that be aged, or in Authority, to be discreete, temperate, quyet; not rash, not vncircumspect, not faryous in doing any thing of head, but with good aduysment and iudgement, vsing such temperaunce and grauitie, and such discretion in all their enterp^{re}ises, as shal not be counted vnwo^rthy nor vnseemely for their age. For as much as whē I had finished this mine enterp^{re}yse, which I haue takē in hand, I thought good with my selfe that this my dedication, before recyted, would accomplish my desyre, for that your wysdomes are such to consyder well therof, and somewhat herein I admonish al those which are in authority, exhorting them, as it is w^{ri}tten. Thou shalte take no giftes; for giftes blynd the syght, and peruert the words of the righteous. Iob sayth: the fire shal consume the houses of such as are ready to receyue gyfts. For as gyfts and bybes causeth the subuersion of Justice. Like wyse doth friendship many times, and the old Proverb herein is true. As a man is friended, so is

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- B** his matter ended. He is a iust mā that spareth not him-
selfe. King Agefilaus being demaunded, which was
Agefilaus the better, eyther Justice or Fortitude. He aunswere
Ecclesia. if all men were iust, we needed no Fortitude. The glo-
rye of a man is to doe Justice. Some that are in autho-
ritye are so rash and vndiscrète, that when matters of
controuersye be brought befoze them, the fyrste Tale
doth pzeuayle, and the other partye cannot be harde,
although his cause be neuer so iust and good. Where-
fore it is to be well marked of Alexander the great,
Alexander. which when any man complayned to him of another,
being absent, he vled to stoppe the other eare with hys
hand, he being demaunded why he did so, he aunswere
red, that as he lefte open one eare to the Accusante, so
he would keepe one eare stopped and close for the De-
fendaunt.
- Esay. 1. Esay sayeth: learne to doe right, applye your selues
to Equite, deliuer the oppressed, helpe the fatherlesse
Zacha. 7. to his right. The Prophet Zachary sayth: Execute true
iudgement, shew mercy and louing kyndenesse euery
man to his Brother. The Apostle sayth: Let not the
Ephc. 4. Sunne go downe vpon your wrath, neither giue place
vnto the backbyter. Let vs not loue in worde or in
Iohn. 3. tongue, but in worke and truth, for he that is sound in
loue, loueth his neighbour as himselfe, and is the very
same vnto his neighbour, that Christ is to him. Briefe-
ly haue I calculated and gathered together the flowers
which are swete and pleasaunt, out of the Garden of
lyfe, which is the holy scriptures, not thinking any of-
fence to be committed herein, to flander any particu-
ler person, concerning Justice, but shewing the estate
as the world is now adayes, which is a thing not de-
cent nor agréable to scripture, we English people are
geuen to desyre new toyes and conceites, thinking the
newnesse thereof to be more of price then the olde, al-
though it be neuer so fond. The scriptures are olde, my
trauayle

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travayle and industry herein is but new, and the newnesse thereof, is for the reformation and instructing as well of Maysters, as also of seruants, haue I made in a new Dialogue the vnderstanding and true meaning of my mind, whereby it might the better be perceiued. And to show for whoredome, swearing, lying, thefte, Drunkenness, Idleness, Couetousnesse, and Correction for the offenders. Now the scripture and other Godly Authours doe allow. The Apostle sayeth: What sonne is he whome the Father chasteneth not? if ye endure chastening, God offereth himselfe vnto you, as vnto sonnes, but if ye be not vnder correction, whereof all are partakers, then are ye no sonnes, but Bastardes. For whome the Lord loueth, him he chasteneth, yea, he scourgeth euery sonne that he receiue-
Hebr. 12.
Prou. 3.
Cicero.
Toby.
Dany. 14.
Act. 21.
eth. I moste humbly craue your worshippes patience herein, if ought I haue varped, for my Eloquence is not so fine as Cicero wyrteth of ouerties, to his sonne, and as herein it might haue bene shewed, and am a yong beginner of such exercyse, & this being the fyrst tyme of myne enterpryse, I must cōfesse as befoze I haue declared vnto you, the occasyon thereof. In lyke maner Tobias the auncient father, and saythfull seruant of God, taught his yong sonne Tobias euen fro his tender age, to feare God, and to refraine fro al sin. His admonitions which he gaue to his sonne, are so Godlye and profitable, so aduancing vertue and repressing vylce, that they may iustly seme worthy to be wrytten in letters of Golde. The Parentes of Susanna broughte her vp from her youth, that shee was so Godly, so vertuous, and so honest, that God would not suffer the wicked Judges to preuaile against her. Phillip the Euangelist, which was one of the seauen Deacons, had fower Daughters Virgines, & he brought them vp so Godly and learnedly, that they were able to Prophecy
A. iiii. and

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Tim. 12.

Salust.

and vnderstande the holy Scriptures. S. Paule declar-
eth that Timothie euen from his infancye, and chyld-
hood had learned and vnderstode the holy scriptures,
which alone are able sufficiently, and euen to the vt-
termost to instructe the men of God vnto Saluation,
thzough sayth in Christ Iesu. Mouoked with such like
examplis, I haue done myne indeuour to the vtter-
most of my power, to shew vnto your worshipps, thys
wholsome seede of Doctryne, and my synple labour,
trusting hereby, not so to weary my self, to get nought
but displeasure, for Salust sayth: It is extreme pœuishi-
nesse, yet doe I commend this vnto you, desyring your
worshipps to accept it as a synguler gifte, pzoftytable,
and delectable to be read, and necessary for the right
and perfect instructions, accozding to the tenour which
I haue taken in hand, whereof to be ignozaunt, is to
much vngodlinesse, but also not attempt any thing that
shall eyther be displeasaunt to God, or to Godlye and
well learned, or to your selues. Take it therefore, I be-
sech your Worships with ioyfull hartes, as a good wil
towardes you, for other gyfte haue I not to giue you,
and I shall most humbly beseech God to be your defen-
dour, and to giue you his holy spiryte, which may go-
uerne you all in your doinges, that you maye walke
blamelesse in his sight, and be founde in the number of
Gods elect. The everlasting peace of God in Iesus
Christ, the contynuall ayd, strength, ioy, and com-
forste of his most pure, holy, and mighty spirite,
with the increase of sayth, be most effectua-
lly wroughte in your hartes, to your
owne commodities, eternal ioy
and comfozte.

Amen.

Your Worshipps,
Iohn Fit Iohn.

¶ The Speakers names of thys
Dialogue. Ciuis & Puer.



CIUIS. Well ouer taken in the name
of God my good fellow: whether
art thou now going thus al alone?
Puer. Forsooth good maister, I am
a Straunger hereabouts, and ve-
ry willing I am to go to London. Ciuis. To go
to London (alas) what wouldst thou do there?
Puer. Here in the countrey, they say it is a good-
ly famous Town, and very gladly I would see
it, if I knew the way thither. Ciuis. How dar-
est thou go abroad now, the world is so hard,
on this order? the Constables and other Offy-
cers as thou goest, will apprehende and haue
thee before some Justice for a Rogue. Puer. I
trust they will not doe so, for I neuer dwelte
with Mayster nor Dame. Ciuis. Notwithstan-
ding yet, the Lawes of this Realme are verye
straightly looked vpon now a dayes, concer-
ning such matters, especially if they haue not a
Passport from whence they come. Puer. It is e-
uen so, for in the countrey wheras I did dwell,
they looke very straightly vnto those that are
suspected persons, and haue them vnto some
Justice, and they bee not onely punished with
imprisonmente, but with whipping and bur-
ning in the eare. Ciuis. It is a thing chieffest to
be looked to, for if they doe not, they ought in all

B.j.

places

A Diamond most precious.

places by the statute to forsee that matter. The Constables are charged therewith, and for default, incurre the daunger of the statute. Puer. I am sure they will not examine me so straightly, if they doe, I must declare vnto them the troth, and the effecte of my matter, for I dwelte alwayes with my father, and Mother, I haue come a good way, and yet I haue not bene examined. Ciuis. Then I perceyue that you did dwell with your father. Puer. Yea in deede, I dwelt with my mother, but my father is dead, and lyeth buried in the bodye of our Church, almost thre yeaes past, but my mother I trust is alyue. Ciuis. If thy mother be alyue, what didst thou with her? Puer. Marrye I did go to Plough and Carte, and kepte the Crows out of the fiede, and fetch home the kyne and other such lyke thinges, which appertayne vnto husbandry. Ciuis. In so doing thou didst well, for Adam did worke in the Garden of Eden: Cayn was a Plough man and tilled the earth: hys brother Abell was a Sheaphearde, and kepte Sheepe: Noe was a planter of Wyneyardes, and canst thou not liue as thy father hath done before thee? Puer. No, I cannot lyue in that order, it is to paynefull for me, although my father did Hedge and Dicke, Digge and Delue, and did bring me vp in the same trade, and you haue shewed me those examples, I mynde not to doe so.

Gene. 2.

Gene. 3.

Gen. 4.

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So. Ciuis. No, what wilt thou do then? Puer. What will I doe? I will tell you, I will be a Seruingman, and wayghte on a Gentleman, and then I shall goe a Hawking and Hunting and haue my delight as Gentlemen hath, I shall haue two new coates a yeare, I will haue my lutes of Hose, my Hats with feathers, and be all in the brauerye, after the newe fashyon, and sometyme I shall wayght vpon a Gentlewoman, who woulde desyre to lyue a merryer lyfe: or else I will to London to be a seruaunt.

Ciuis. The old Proverbe is true. A yong Courtyer, an old Begger, for they say seruite is none heritage, and if thou shouldest be vsed as Esop doth declare in a fable, what wouldest thou then say to thy brauery? Puer. I pray you recyte the same to me.

Ciuis. He was a man by whome there is a booke made, that I haue read, and is caled Esops fables, wherin he likeneth a Seruingman to a Greyhound. Puer. He was a horse-son in deede, that would liken a man to a Dog. Why there is a great sort that be Seruingmen and doth liue well ynough, and so I trowe I will. Ciuis. Yea I wil not despyse seruingmen, for they are men necessary. But Esop sayeth, as long as a Greyhound is youthfull, and can follow his game, he shall be much made of, and as long as you are yong and lustye, so maye you be, but when age commeth on you, as dyd on the Greyhound, then you shall not bee stee-

Esop.

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med, but ready to be set at liberty without com-
forte. Puer. Why then I praye you tell me your
mynde, what your adwyce is for me to doe. Ciuis.
My counsell is to haue you go home agayne to
your Mother, consydering you say she is an old
woman, and your Father dead, shee is without
friendship or comforte, and you shall be a good
stay and a helper vnto her. Puer. I mynde not so
to doe, for I know a way better then to doe so,
she hath geuen me Gods blessing and hers, and
is well contented withall, and hath geuen mee
Honey in my Purse, I may be bolde to say vn-
to you, besydes that I take you to be an honest
man, and a true man, else I woulde not haue
tolde you, for there be so many men now a days
of dyuers sortes, I knowe not well whome to
trust. Ciuis. Thou sayest truth in deede, the more
is the pittie, for one man cannot trust another,
but yet Moyses writeth as I remeber. Let eue-
ry one reuerence his father and mother. Iesus
the sonne of Syrach wyrteth on this manner.
Heare me your Father (O my deare Chyldren)
and doe thereafter that ye may be safe, for the
Lord will haue the father honoured of the chil-
dren. Honor thy father and Mother, this is the
fyrst commaundement that hath any promyse,
that thou mayest be in good state, and lyue long
on the earth. And looke what a Mother com-
maundeth her chyliden to doe, he will haue it
kept. And why? Who so honoureth his father, his sinnes
shall

What swee
ought to doe
to our Pa-
rentes.
Reuerence
them.
Leuiti-
cus. 19.
Eccle. 3.
Heare them.
Ephes. 6.
Honour
them.

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shall be forgiven him, and he that honoureth his mother, is one that gathereth treasure together, who so honoureth his father, shall have long life, and he that is obedient for the Lords sake, his mother shall have joy of him. Honour thy father from thy whole harte, forget not the sorrowfull travayle that thy mother had with thee. The Apostle sayeth: Chyldren obey your fathers and mothers in the Lorde, for so it is right. Tobias sayde to his sonne, hold thy Mother in honour all the dayes of thy lyfe, for thou oughtest to remember what and howe great perill she suffered for thee in her wombe. Puer. You are herpe scripulous with mee to honour my mother, I doe not denye it, but I confesse my duety is unto my mother, yet may I doe that which I purpose to doe, for I am sure you cannot tell me of any that doth practise such obedience to father or mother. Of my parte I promise you, I knowe not what obedience is, for it was never taught me. Civis. Then will I teach you especially concerning our communication. fyrst, I will shew you that obedience is

what is obedience.

God, and afterwarde to our Parentes, to the Maiestrates, to our superiours, and to all those to whome GOD hath committed the rule and governaunce of his flocke and people in this worlde, or in iust causes, to all them to whome we be by any tittle inferiour. Isaac shewed o-

Gene. 22.

Eccle. 7.
Howe wee
should ho-
nour our
Parentes.
Ephe. 6.
Toby. 4

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Toby. 5.

Phill. 2.

Luke. 2.

bedience to his father Abraham. Wong Tobias
at his fathers cōmandement, went into a farre
country about his fathers busines, & did not de-
ny it. Christ humbled himself, & became obediēt
to the death, so was he to his parents, Joseph
and Mary. More wil I call to remembraunce
out of the scripture of the duty of Children here-
after. Puer. I am there with content, I perceyue
you haue had some intelligence & knowledge of
Scriptures, that can remember such thinges
vpon a sodayne, yet I may loue both father and
mother, and shew my duety and obedience vnto
them, although I doe not dwell with them :
For I must seeke how to behaue my self, when
God calleth the away from me, out of this vale
of misery, to get my liuing as they haue done,
for if I should do as the Proverbe is, loke after
ded folks shoes, I might chāce to go barefote.
Ciuil. And can you not liue by taking paynes
with Husbandrye, as your father and others
haue done? Puer. No forsooth. Ciuil. And why so
I pray you tell me? Puer. Mary sye there is such
moyling and toyling, and taking of great
paynes, with harde fare, that I must needes to
London to be a Cowlesman, there to liue more
at ease. Ciuil. If euery one were of thy mynde,
and so permitted to haue their owne wills, we
might chaunce to fast for lack of bread, Corne,
and such other necessaryes for mans body. But
the truth is, at London thou mightest learne
some

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some honest and profitable occupation, where-
with thou mayest be able to get thy own living
in tyme to come, and to make prouision for such
as shall belong vnto thee hereafter, for if thou
shouldst be brought by ydely, thou shouldst be-
come an vnprofitable member in a common
weale, and for lack of living, fall into many in-
conueniences, for it is written. Send him to la-
bour, that he goeth not ydle, for ydlenesse bring-
geth much euill. And agayne. Let no laborious
worke be tedious vnto thee, neyther the Mill-
bandye which the almighty God hath crea-
ted. As the Byrds of the ayre are created to flie, Iob. 5.
so man is borne to labour. He that tilleth his
Land, shall haue plentiousnesse of bread, but he
that followeth ydlenesse, shall haue pouertie.
Thou shalt eate the labour of thy hands, Psal. 128.
sayeth Dauid: O well is thee, and happy shalt
thou be, wherefore be not weary in well doing.
Puer. Although that these sentences affyrme that
labour is a thing necessary, I doe not Denye it,
for if a man eate or drinke, it is labour: if he goe
abroad in the fields, it is labour: if he worke at
any Science it is labour: al this I know. Ciuil.
Yea, but there is further labour then that, there
is a labour fyrst to serue God, and remember
howe much bounde thou arte vnto him for hys
bountious and lyberall good giftes, whiche he
doth bestow on thee, thou must labour how to
feare him, how to obey the Prince and her Mi-
nisters,

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- nisters, and besydes I wil shew you some what what commeth of ydlenesse. Puer. I pray you let me here what ydlenesse is, and the daunger thereof. Ciuis. I will mingle labour and ydlenesse togyther, and as the Scripture alledgeth for them both, I will shew you. If the Mayster Doe set his seruaunt to labour, he shall fynd rest, but if he let him go ydle, he shall seeke libertye. The yoake and the whippe boweth downe the harde necke, but let him tame the euill seruaunt with bondes and correction. Unto the Horse saith Salomon belogeth a whip, vnto the Asse a bridle, and a rod to the fooles back. Like as the doze turneth about vpon the Threshhold, even so doth the slouthfull welter himselfe in bed. The sluggard and ydle person thinketh himselfe wyser then seven men that are wyse, and sit and teach. Set him to laboure, for that belongeth vnto him. He that will not worke, shall not eat.
- Eccle. 33.
- Prou. 26.
- Prou. 10.
- Prou. 12.
- Prou. 13.
- Prou. 15.
- An ydle hand maketh poze, but a quick labouring hande maketh riche, who so gathereth in Sommer is wyse, but he that is slouthfull and sluggish in Haruest, bringeth himselfe to confusyon. As byneger is to the teeth, and as smoke is vnto the eyes, even so is a sluggish person to them that send him forth. A Dilligent hand shall beare rule, but the ydle shall be vnder Tribute. The sluggard would fayne haue, and cannot get his desyre, but the soule of the Dilligent shall haue plentie. The way of the slouthfull is full of
- Thornes,

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Thornes, but the street of the righteous is all
cleansed. **W**ho so is slouthfull and slacke in hys labour, is the brother of him that is a waster. *Prou. 18.*
Slouthfulnesse bringeth sleepe, and an ydle soule shall suffer hunger. A slouthfull body shutteth his hande in his bosome, so that for cold he cannot put it into his mouth. Voluptuousnesse of the slouthfull is his owne death, for by custome of labour, we shall make the payne more easie to suffer. His hands will not labour. *Antonine*
Antonine an Emperour, withdrew from dyuers persons their Pensions, and Sallaries, perceiving them ydle, saying: that there was nothing more reprochfull and cruell, then that they should knowe and deuour the weale publicke. Which with their labour nothing increased it. *Ecclesi.*
I confesse ydlenesse hath taught much unhappinesse, but I would God that we had such an Antonine here among vs, for then the Clergye woulde indeuour their selues to bestowe their labour and paynes, whereby Gods word might increase. *Cris.* **P**oul saye truth, Dorcas was a vertuous woman, made Garmentes with her owne handes, and gaue them to the pore. **J**oseph was a Carpenter, his wyfe Mary and the mother of Christ did spinne, and had knowledge in the Science of weauing. **T**humbalkan was a Smith, and did labour to keepe himselfe from ydlenesse. The sins of Sodome were these: Pryde, fulnesse of meate, abundance
C. J. *Daunce*

A Diamond most precious.

Eccle. 40. Daunce and ydlenesse. To labour and to be content with that a man hath, is a sweete pleasant lyfe, and that is to fynde a treasure, aboue all treasures.

Proue. 10. Treasures that are wickedly gotten, profiteth nothing, but righteousness deliuereth from deth. Puer. For all this your good exhortacions, I render vnto you thanks, praying to God that I may print them well in my mynd, and although before I tolde you that I would haue ease, and be a Townseman, I confesse euery one is not borne to be a Prince, or a Ruler, nor to be a Husbandman, nor an Artificer, or Marchaunt, but the vocation that GOD hath called them vnto, they muste bee contente with, yet I doe not abhorre or despyse labour, but doe proteste your sayinges to bee good and profitable: Notwithstanding, of myne interprise which I haue taken in hande, I am not thorowly resolved. The world is so now a dayes in that order, that one man dareth not disclose his mynde to another, the more it is to be lamented, and yet they bragge and boast that the Gospel is preached abroad, and it should be the better. But it doth not appeare so, but as I haue harde my father and mother say, I would the olde learning were hy againe. Cuius. So it is GOD be praysed therefore, for this is the old Religion, and now the Gospel flourisheth, and it is long of the hearers, that doe not
printe

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printe the true and lively word of Iesus Christ, in their mindes, for it goeth in at the one eare, and out at the other (the more it is to be lamented, and I am sorre therefore.

Puer. Well, I cannot tel, but I haue heard my father say often tymes, that the holy and blessed Masse was a goodly thing, and then men liued more in fere. Ciuis. A goodly thing: no, no, you are a yong man, giue no attētiue eare vnto such fond talke, it was a thing abhominable, and most detestable, I am sure the Minister doth not teach you, but to the contrary. Puer. I cannot tell, hee sayeth one thing without his booke, and he sayeth another on his booke, but what it is, I doe not vnderstand.

Ciuis. The more is the pittie, haue you not preaching in your Church? Puer. Preaching say you? I know not what it is. Ciuis. I will teach you, but wille thou not be perswaded by me once agayne to goe backe agayne. Puer. No I thanke you, for I am sure you speake it vnto mee of friendshippe, yet G D wylling, I will see London, and be a Townseman there, for your perswasions hath mooued mee not to bee a Seruingman.

Ciuis. I am gladde that my eruditions hath so mooued you, but I coulde declare vnto you manye moe storpes then that of Esop, but you are yong, and not passing eyghtene yeares olde,

C.ij.

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olde, and when you come to London, you must be a prentise, and bound to serue seven or eyght yeares, and if you serue your mayster well and truly, you shal be a free man of the same Citty, and that is your desire. Puer. It is euen so, yet I may be bolde to say vnto you, I am bounde already, I know not what you mene by bynding, my father was a bondman & bound to a Gentleman in our countrey, they call him Mayster A. B. a very good worshipful Gentleman, who is the Lorde of all our towne, and a verie good Gentleman to the poore, and now when I am at London and not knowne, my bondage shall not profyte the Lord. Ciuis. Your bondage by the Lawes of this realme will profyte him, as Littleton Declareth, and that will not serue your tourne, when you shall be bounde, that questyon wil be demaunded of you, & then that being knowne, you cannot be bound as an apprentice, but shall loose your labour and be constrained to goe into the countrey agayne. Puer. I can then say the contrary, for they knowe it not. Ciuis. You must not do so for that is an vntroth, and in so doing you shall not do well. Puer. Well, or not well, God willing, I will put it in tryall. But tell me now, you haue hard my mynde all this while, whether goe you? and what countreyman are you? Ciuis. I was born Northwardes, and am a Citizen of London, and there is my dwelling. Puer. What is that Citizen?

Littleton for
bondage.

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Citizen: is it an occupation? Cuius. It is no occupation, but all the inhabitants within the same Cittie, and being freemen therof, are called Citizens. Puer. I thought they had bene called Townsmen. But I pray you tell me, what doe the seruantes there? they saye here in the country, they take great paynes, and fetch water, and be cruelly whipped, and carryed to a place, they call it Bydewell. Cuius. I tolde you before what cometh of ease and ydlenesse, whereby you might vnderstande that paynes must be taken, and the most parte of them doe fetch water in a Tanckarde on their shoulders. I haue done it my self, and so haue others, that are men of welth and worship dwelling there. And as for Bydewell, there is such a place, which was erected and appoynted by the famous Prince King Henrye the sixte, as by Rycharde Graftons Chronicle appeareth, at the humble sute of the Cittizens of the same Cittie, and is ordayned for all those lewde and ydle persons, as Macabonds and such lyke, and for those that are obstinate & naughty persons, which will not liue in the feare of God, but abuse their bodies with euill and lewde byces, as whoresome. &c. Puer. Is that so? then I trust in God I will not come thither, for I will not vse that euill excercise. Here in the country, the horses that are so lusty and play such partes, bee not whipped, but stand in the Church in a Sheete.

C. iij.

Cuius,

Bydewell
for all lewd
and euill
persons.

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Ciuis. That is the spiritual lawes of this realme, and the abuse of the follye is a thing worthy of punishment, for such byces are not sufferable, I coude shewe you Storyes what the Scripture sayeth, concerning whoredome.

Puer. Seing that I am yong and tender of age, willing I wold here some of them, by reason that I may the better auoyde my selfe from it.

What is as
gaynst
Whoredome
Exod.
Leuit. 20.
Deut. 28.

Ciuis. G O D sayeth, thou shalt not commit adultery. The man that breaketh wedlocke wyth his neighbours wyfe, let him be slayne, both the aduolterer, and the Aduoltresse. Cursed be he that lyeth with his neighbours wyfe, and all the people shall say, Amen.

Prou. 9.

Keepe thee from the euill woman, and from the flattering tongue of the harlot, that thou lust not after her bewty in thine hart, and least thou be taken with her fayre lookes. An Harlot wyll make a man to begge his bread, but a married woman wyll hunt for the precious lyfe: maye a man take fyre in his bosome, and his cloathes not burne? or can one goe vpon hote coles, and his feete be not hurte? Euen so, whosoever goeth to his neighbours wyfe, and teucheth her, cannot bee vnguilt, who so committeth Aduoltrye with a woman, hee is a foole, and bringeth his lyfe to destruction, he getteth himselfe also shame and dishonour.

Prou. 5.

The lippes of an Harlot are a Dropping Honey Combe, and her throte is softer then Oyle,
but

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but at the last she is as bitter as nozmetwood,
and as sharp as a two edged sword, her feete go
downe vnto death, and her steppes pierce tho-
rough vnto Hell.

She regardeth not the path of lyfe, so vusted:
fast are her wayes, that thou canst not knowe
them, keepe thy waye farre from her, and
come not nye the doozes of her house.

Puer. How is it possible for me to take heede of
that which I know not. Ciuis. Thou shalt some-
what perceyue a whore by her wanton eye, for
haue in remembraunce that an euill eye, is a
Shrew.

How to
knowe a
whore.
Eccle. 31.

The whoredome of a woman may be known
in the pryde of her eyes and eye liddes, by euery
hedge shall she sit down. Her delicate tooth, her
fylthy talke, and her ydle and bayne iesting, the
setting forth of her self, yea she wil seke to desyre
your company, despising others, & is a disturber
of quyet folks, all her delight is in banqueting
and dauncing, for she is one of the Devils dare-
lings. Therefore looke not to narrowly vppon
the beuty of a woman, lest thou be prouoked to
desyre toward her. Be ashamed of whoredome,
be ashamed also to looke vppon an other mans
wyfe, and to make many tryflyng wordes with
her mayden or to stand by her bedde syde. Lyke
as the worne and moath cometh out of cloa-
thing, so doth wickednesse of women.

Eccle. 26.

Eccle. 25.

Eccle. 42.

C. iiii.

But

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- Math. 5. But I say vnto you, whosoever looketh on a
wyfe, lusting after her, hath committed adulter-
Ephes. 5. ry with her already in his harte. The Apostle
Gene. 39. exhorteth vs to flye from whoredome. Joseph
feared, and did run away from Putifers wife,
Deut. 23. and would not consente to her. There shall be no
Deut. 23. whore among the Daughters of Israell, ney-
ther whorekeepers among the sonnes of Isra-
ell. There shall no whores Chylde come into the
congregation of the Lorde. For a whore is a
deepe Graue, and a Harlot is a narrow pit.
Puer. God defend me from such byres, these
are very good warnings for me, and all others,
I pray God I may remember your sayings.
Yet as I remember I heard say, Let not thine
Proue. 7. harte wander in her wayes, and be not thou
Deceiued in her pathes, for many one hath shee
wounded and cast downe, yea many a strong
man hath shee slayne, her house is the waye
vnto Hell, where men goe downe to the cham-
ber of death. Cuius. That is very wel remembred
Deut. 5. of you. Thou shalt not lust after thy neighbours
wife, neyther whoremongers, nor worshippers
of Images, nor brekers of wedlock, nor weke-
lings, neyther abusers of them selues with
1. Corin. 5. mankynd, shall inherite the Kingdome of God.
If there be any man that is called a Brother,
and is a whoremonger, with such shall you not
Mala. 2. eate. The Prophete sayth, I will come and pu-
nish you, and I my selfe will be a swifte wyt-
nesse

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nesse agaynst the Adulterers. A gracious woman mayntayneth honesty. A fayre woman without discrete manners, is lyke a King of golde in a swynes snowte, sayth Salomon. A stedfast woman is a Crowne vnto her husband, but she that behaneth her selfe vnonestly, is a corruption in his bones. A wyse woman vpholdeth her house, but a foolish wyfe plucketh it downe. Who so findeth an honest faythful woman, she is more worth then pearles, she occupyeth wooll and flax, and laboureth gladly with her handes, she is lyke a Marchauntes shippe that bringeth her victuals from farre. Happye is that man that hath a vertuous wyfe, for the number of his yeares shall be double. An honest woman maketh her husband a ioyfull man. A good name is more worth then a pretious oyntment: and the Daye of Death, is better then the Daye of Byrth.

Puer. You haue recyted fruitefull sentences vnto me, as well of the good as the euill, yet I am desyrous, if you can, to knowe of you what other punishments are only concerning whoredome. Cuius. There were slayn in one day of the Jewes twenty foure thousand, for the whoredome that they committed. Zaleucus, a Hea-then and a Dragon, being a ruler in the cittie of Locres, which is in Greece or Calabre, ordained a law for adulterie, that who so shoulde be taken in aduoultery, should haue both his eyes
D. i. pluckt

Prou 11.

Prou. 12.
A good woman.

Pro. 14.

Prouer. 3.

Eccle. 26.

Eccle. 7.

Nume. 25.
Punish-
mentes for
whoredome.
Zaleucus.

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are a yong man, peraduenture when you com e to London, you shall be acquaynted with some of your Countrey men, who will aduertise you to go to the Alehouse or Tauerne, and procure you to spende and consume such substaunce as you haue, and peraduenture your maysters lyke wyse. Puer. Is it not lawfull for me to goe thither with them?

Ciuis. No it is not, for during the tyme of the reteynder of your apprentiship, you your selfe and all that you can do, is your maysters. Puer. I grant it be so, yet I may haue occasyon somtyme, I am sure to be merry, and to go to the tauerne, for in our countrey on the market dayes when we went to the market, and vpon Sondayes or holidayes, now and then, we did vse to go to the Tauerne, for there commeth no harme of it. For wyne soberly dronken, quickneth the lyfe of man. Ciuis. If he drinke measurably, he shal be temperate. For wyne was made for to make man glad at the beginning, and not for dronkenesse, wyne measurablye dronken, is a reioysing of the soule and body.

Puer. There is none that would be so mad as to drinke vnrmeasurably, if there be that you can tell of by any stories out of the scripture, teache me, and I will holde my tongue, and if I erre, shewe me wherin. Ciuis. Be ye not made drunk with wyne, wherin is wantones, but be ye filled with the spirite, speaking to your selues by Psalms,

Eccle. 31.

Psal. 104.

Ioh. 6.

What cometh of excessiue drinking of wyne.

Ephe. 5.

A Diamond most precious.

Psalmes, Hymnes, and spirituall songs, saynt
Jerome sayeth, we cannot at one tyme be filled
with wyne and the holy ghost. Looke not vp
on the wyne when it is red, & when it sheweth
his collour in the Cup, and goeth downe plea-
santly. To giue his hart to wyne and pleasaunt
thinges was mere vanitie. Awake pee whiche
are dronken with wyne. Aaron and his sonnes
are commanded not to drinke wyne, before they
come to sacryfice before the Lorde. Plato wi-
teth that Minos by his lawes, prohibited y^e Cre-
teuses, that they shoulde not drinke together to
drunkenesse. Seneca sayth, drunkenesse is ne-
thing else but a voluntary madnes, y^e quality of
drunkenesse continuing many days, is furious-
nes, and it is fylthy for a man to take more then
he is able to receyue, and not to know the mea-
sure of his stomack, they which are dronken do
many things which after ward, when they are
sober, they are ashamed of. For a dronken man
knoweth not the grounde whereon he is.

Puer. It is mooste true that you saye, yet
God forbid, but that men shold sometime frequēt
the Tauerne, & drinke wine, & be merry, and not
to be dronken with excesse, all mē are not of one
condicion, measure is a meane meale, and wine
& minstrelsy reioyceth y^e hart. Cuius. If it be take
in good order it doth so, the wise mā sayth, wine
is a voluptuous thing, & drunkennes causeth se-
ditio, whoso deliteth therein, shal neuer be wise.

D. iiii.

He

Jerome.
Proue, 23.

Eccle. 2.

Joel. 1.
Leuiticus.
Plato.

Seneca.
Plato.

Eccle. 42.

Pro. 20.

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Ciuis. Every one that sayeth Lord, Lord, shall not enter into the Kingdome of heauen, but hee that doeth the will of my father, sayeth Christe.

So if they professe Iesus Christ, and doe not after his preceptes, they are as euill as Judas, (God roote them out) of my selfe I must confesse to be a sinner, and one that am ashamed to shew my selfe before the glorie of God, my sins are so manifolde, yet will I say and excuse my selfe concerning whoredome, as faythfull Iobc. 31. Iobc. 31. sayde. If my harte hath lusted after my neighbours wyfe, or if I haue layde wayght at hye doore: O then let my wyfe be another mans harlot, and let other lye with her, for this is a wickednesse and sin that is worthy to be punished.

Ephe. 5.

As for whoredome and all uncleannesse, let it not be named among you. Puer. Why then haue you made so much to doe with me about it? and haue named it to me so often. Ciuis. To giue you gentle admonition thereof. Puer. I thanke you for it, this talk I assure you, it pleseth me wondrous well, and is to me as sweete as honey, I haue gone a great way to day, and am wearye, and because I knowe not the way to London, and am mynded to goe thither, and now hauing your company, maketh me the ioyfuller, if it please you, because that I am dye, I will giue you in this towne a Cake, and a pot of Ale or Beere.

Ciuis. God haue mercye my friend for thy gentle,

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the proffer, I will giue it thee, and be as glad of thy company, for a man trauayling by the way alone, it is vncomfortable, wherefore I was glad I met with you.

Puer. And so was I. Ciuis. Here is the Alehouse: Hoe are you within? I pray you giue vs a Cake and a pot of Ale, for my friend and mee, here at the Dore. Ancilla. I pray you friends come in, you shall haue the best Ale in all this towne.

Puer. She speaketh well, I pray God she doorth as she sayeth, loe here she bringeth it. Ancilla. Here is that you called for, if you would haue come, in you might haue had a cloth for you, but you take paynes here at the Dore. Ciuis. God be praised for this being here, it sufficeth vs as wel and better, for now we are standing, we are stil ready to go.

Puer. You say troth, well Ancilla, here is Honey for it, I pray you sye be content, for at thys tyme I will paye for it, and you shall paye for the next.

Ciuis. Content with that, and I thanke you hartilye, and let vs goe. Puer. Farewell Ancilla, we thank you, it was very good Ale. Ancilla. It was of my Dames owne brewing, God bee with you both, and be your good speede. Puer. I thanke thee.

Ciuis. This suffyceth me better, then if a man shoulde haue gone to the Tauerne, and sit there tipling, for one thing you must take heede, you

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Parthians
law.

Tartarians
law.

Luke, 15.

Metyleans.

Thracians.

Quintus
Antiotius.

Dublius
Marius.

pluckt out, it fortun'd that his sonne was the
fyrst transgressor thereof, and the Citizens par-
doned him, yet his father woulde not haue the
Lawe so broken, but for the performance ther-
of, had one of his own eyes pluckt out, and one
of his sonnes. Among the Parthians no faulte
was more greuously punished then Adultery,
in so much that the offenders somtyme perished
by hanging, sometime by sword, sometyne by
fyr, sometyne by drowning. The law of the
Tartarians was, that Adulterers shoulde bee
slayne out of hand. The prodigall sonne consu-
med the Talente which his father did giue him
by whoredome, and was brought to beggerie.
The Metyleans strangled all such as were ta-
ken in adultery, without mercy shewne. The
Thracians law was, that who so was taken in
whoredome, should be stripped naked, and be
bound to a post, and so with Arrowes pierced
and stryken to death. Puer All these are sore and
bitter punishmentes for Adulterers, God bee
praised the lawes of this realm ar not so streight
for that only offence. Cuius. No, the old auncient
custom, a vsage of London is, that al those which
do comunit whoredome, shal ride in a cart about
the citty, which is to the offenders great ignomy
and shame. Quintus Antiotius did put awaye
his wife, because she openly in the street talked
with an harlot and common woman. Dublius
Marius most greuously punished his seruant
for kissing his daughter, and charged her that
she

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she should not onely bring her bodye to her husband free from all uncleannesse, but also from kisses. Caius Emperour at Rome after Peters Deth reigned. iij. yere & x. mōths, which was as Policronicon in his chronicles declareth, vicious in living, for he abused .ij. of his own Sisters, and by one of them he begat a Daughter, which child he set betwene the knees of Jupiter in the temple, and sayd that Jupiter had gotten the same chylde, wherfore he commaunded thoro the country, that al mē should worship her as a Goddesse, this Emperour also made an Image lyke himselfe, and sent it to one Patro- ny presidēt at Jerusalem vnder the Romayns, comanding him & he should compell the Jewes to do worship therto, & for these inozmities Caius was slayne at Rome in his own Pallace. Puer. I haue sene some that hath sene a moat in their brothers eye, & hath had a great beame in his owne, you talk wisely, & I mark it wel, the flesh is fraile & wicked, & Adam was tempted by Eue, so cānot a woman in like maner tempt you, you are flesh & blood as another mā is, necessity hath no lawe the prouerb sayth. You are very earnest with me, & it is for my learning, & I pray God that both of vs might folow your documēt, but the cōtrary is sene of some of those & seme to be great professours of religion, their deedes are contrary, yet they will teach and shew others their dueties, and pluck a thorne out of another mans foote, and put it in their owne.

D. ij.

Ciuis.

Gene. 3.

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Ephe. 5. He that hath pleasure in banquets, shall be a pore man. Who so delighteth in wyne and delicates, shall not be rich. Be not drunken wyth wyne, wherein is excesse. For drunkennesse is counted to be a Lady, and a good fellow, you cannot speake with her, but by the ayde of Glotony, who is her Porter.

Twelve
seruauntes
waite on
drunkennes.

There waiteth vpon her Apoplexia, Dropsye, Dalley, Feuers, Leprosye, Scabednesse, Follye, Forgetfulnesse, Negligence, Madnesse, and death. She is always at debate and strife with Sobrietie, and she dwelleth in the Garden of excesse, the Devils owne Darling.

Puer. God keepe me and all people, from coming within her Gate, and out of the company of any of her seruauntes, these persons that you speake of are not sufferable, for they doe not remember a saying which I haue heard. Take heede vnto your selues, that your hartes be not overladen with excesse of eating and drunkennesse, and with taking of thought for liuing.

Ciuis. You haue remembred it well, they take no thought for liuing, which acquainte themselves with excesse. The Prophete exhorteth vs to walke honestly, as in the Day, not in excesse of eating and drinking, but put ye on the Lorde Jesus Christ.

1. Cor. 6. Also he sayeth, that neyther the couetous nor drunkardes, nor cursed speakers, nor extorcioners, shall inherite the Kingdome of God.

Puer.

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Puer. These are shrewd Thunderbolts that you
shoote at me, yet is there a saying : **D**rinke no
longer water, but vse a little wyne for thy sto-
mackes sake: **H**ow well content is that man
which drinketh a little wyne: so that in sleepe
he be not sicke thereof, nor feele any payne, it is
lawfull to vse wyne for necessitie, for medicine,
and also for myrth, but yet it muste be tempered
I perceiue with Sobryetie, neyther may it
exceede a meane, yea, it must agree with tyme,
place, degree, age, and kynde. Let men make
themselves merry with wyne, that afterward
they may be more chearefull to obay God, and
to suffer heauy thinges if neede be, and let men
be ware they forget not themselves, that they o-
uerwhelme not their senses, and choke vp their
strength.

Wyne moderately dronken, is profytable for
the lyfe of man. What is his lyfe that is ouer-
come with wyne?

Ciuis. I will shew you. The smoth and playne
ground, is vnto dronkards a Den, for they fal,
breake their legges, their armes, and sometime
their neckes, and are burnt when they fall into
the fyre. They lye wallowing lyke swyne, and
woyse then the brute beaste, which goeth to her
bonite. Their lyuer is inflamed with to muche
drinke, the heade is payned, the members are
made weake and tremble, their senses are cor-
rupted, the naturall heat is ouerwhelmed with

E. j.

ouer

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ouermuch wine, & stomack which is ouerlargely disceded, is sick with crudity or rawnes, and with intollerable paynes: the whole body is in a maner inflamed, and the thirst is augmented. Drunkardes lye groueling like blocks, & so are bereued of their strength that neither head nor foote can do their office. Wyne and Drunkenes taketh away the hart. Wyne and women make wyse men runagates, and put men of vnderstanding from right institutions. A drunkarde hath a tyrannicall harte, for he would rule all men as he lust, and not by any reason or lawe. Drunkenesse also bringeth obliuion of lawes and right. A laboring man that is geuen vnto Drunkenes, shal not be rich. The Drunken man cōfoundeth nature, loseth grace & honor, & runneth headlong into euerlasting dānation. Noy whē he hauing drunk more wine thē was mete lay in the tente most fylthely naked, & his priuy parts which were wonte to be couered, he left bare & vncouered, & he which was wont to bee an instructor of vertues, was a great offence vnto his Children: Ham mocked him, the other two sonnes, Sem & Japhet of a better disposition, were sorry, and ashamed of their fathers fylthinesse. Lot sought to make himself merry with wyne, and he incurred perpetuall heauinesse. Amnon Dauids sonne, was mery with wine, & Absolon commanded his youg men to slay him. Alexander of Macedonia, the Conquerour

Osea. 4.

Eccle. 19.

Plato.

Eccle. 19.

August.

Gene. 9.

Gene. 19.

20. Re. 13.

Alexander of
Macedonia

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querour of the world, was most fylthy ouer-
come with wyne, being dronke, slew Clitus his
friend. Holofermus was merry with Judith, Judith. 13.
and dranke more wyne then euer he did before
in his life, and after her prayer made vnto God
she tooke a worde that hanged by, and tooke
him by the hevy lockes, and with two strokes
vpon the neck, smot of his hed. Antonius a Rus- Anto:
nus.
ler, & a vāquisher in many battails had so laden
himselſe with wine, & as he ſate to giue iudge-
ment in the Tribunall Seate in the morning,
was constrained to vomite. Puer. These mē did Eccle. 31.
drinke wyne and were dronken with exceſſe,
and it made bitterneſſe and ſorrow vnto their
minds, I confeſſe dronkenneſſe filleth the mind
of y^e fleſh with ſhame, as it did vnto Noe & Lot
and Antonius, and to the reſt, I haue hard ſay
that Sifera was dronk, & was ſlain of Jabel, Sifera.
although his drink was milk, & not wine. Cuius.
It was ſo as the ſtory doth declare. The Apo- Ephe. 5.
ſtle ſayth, be not dronken with wyne, wherein
is exceſſe. No be vnto them that riſe vp earlie
to vſe themſelues in dronkenneſſe, and yet at Eſay. 5.
night are more ſuperfluous with wyne. No be
vnto them that are cunning men to ſuppe out
wyne, and expert to ſette vp dronkenneſſe. Be
not thou a wyne biber, for as I haue told you, Eccle. 13.
wyne hath deſtroyed many a man. The fyre
proueth the hard yron, euen ſo doth wine proue
the harts of the proud, when they be dronken.

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1. Cor. 5. A Dronkarde sayth the Apostle, or extorcyoner, with such shall ye not eate, but put away from you him that is euill.

Titus. 2. The Elder men be sober, not geuen to muche wyne.

Prou. 23. Keepe no company with wyne bibbers, and roytous eaters of flesh, for such as bee Dron-

Boetius. kards and roioters, shal come to pouerty. Wine inordinately taken, doubleth mans reason: maketh euill vnderstanding: infeebleth remembrance: sendeth in forgetfulnesse: poureth in errours: and bringeth forth sluggishnesse. Hee that is geuen to much sleepe, shal go with a ragged coate.

Prou. 23.

Puer. This saying is verified by our old priest in the Countrey, for ragged and drowlye he is, and lightly is neuer fro the Alehouse, but when he goeth to the Mattens, and Euen song, if hee did perceyue and pryncie these sayinges in his mynde, he would be ashamed thereof, yet hee thinketh himselfe wyser then seven men, that sit and teach.

Prou. 26.

Ciuis. They lack good gouernemente whereas it is, and a good Pastour, or a Sheapehearde, whiche is carefull to suppress all manner of vyce.

Prou. 31.

Salomon sayeth: Giue Kinges no wyne, giue Kinges and Princes no strong drinke, lest they forget the Law, and regarde not the cause of the pore and needy, geue strong drinke and wyne

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woyne vnto such as are condēned to death, and
woyne vnto those that mourne, that they maye
drinke it, and forget their miserie, and aduer-
sitye.

Puer. The Lord GOD be mercifull vnto vs,
and geue vs grace one to pray for another, that
the same vyce of Drunkennesse might be rooted
out, whereby they may become new members of
our Saviour Christ. For he destroyeth both the Iob. 9.
righteous and vngodlye: what a myserable e-
state are they in, to vse their selues in such disor-
der?

Ciuis. I pray God that thou doest remember
this another day, & be bolde if you come where
any such vyce is vsed, to say: speake euery man Leuit. 19.
the truth vnto his neighbour, execute Judge-
ment truely, and peaceably within your portes,
none of you imagine euill in his harte agaynste
his neighbour.

Puer. I gather out of this saying, that whych
I would it were well noted and followed, then
they woulde neyther lye, nor deale falsely one
with another.

Ciuis. Then all bitternesse, and fearefulnesse, Ephe. 4.
and wrath, and roaring, and cursed speaking,
shold be farre from you, with al maliciousnesse,
but be you wheresoeuer you shall dwell, cur-
teous one to another, merciful, and forgeue one
another, euen as GOD hath forgiven you in
Christ. Come not in the path of the vngodlye, Prou. 4.

E. iij.

and

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P salm. 33.

and walk not in the way of the wicked, eschew
cuill, and goe not therein, departe aside, & passe
ouer. Puer. I thanke you for your counsel, but I
pray you now let vs passing along by the way,
haue some more of the communication, howe
the duety and vsage of the Maysters at Lon-
don, and howe their Apprentises are bounde.

Ciuis. I will tell you how it is, as brievely as
I canne. Fyrst, of the duety of maysters, and so
consequently as tyme doth serue of the Ser-

uauntes. Puer. You shall doe very well vnto
me, for you haue bene a good instructor to me,
I pray God that I may beare it wel in memo-
rye. Ciuis. You say well, I haue read in the first

1. Tit. 2.

Epistle of S. Paule to Titus, the second chap-
ter. That the elder men be sober, honest, dis-
crete, sounde in the faith, in loue & in pacience,
and the elder women likewise that they should
shew themselves as it becommeth holynesse,
that they be no false Accusers, not giuen to
much wyne, that they teach honest thinges,
that they informe yong womē to be sober min-
ded, to loue their husbands, to loue their Chil-
dren, to be discrete, chaste, huswiue, good, obe-
dient vnto their owne husbands, & also he saith
in the same chapter, exhorte the yong men like-
wyle & they be sober mynded. Puer. What doth

S. Paule meane by the elders. Ciuis. That is a
mayster & a gouernour ouer his household. Puer.

Is that his meaning: well I vnderstand that,
but

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but yet you come not to that I looked for. Cuius.
I will doe then as nigh as I can, but I would
be loth to do contrary to the saying of S. Paule
to Timothy in the .v. Chapter. Puer. What saith
he: Cuius. He sayeth, if any man teach other-
wyle, and agreeeth not vnto the wholesome
words of our Lord Iesus Christ, and to the
doctryne of Godlinesse, he is puffed vp, & know-
eth nothing, but wasteth his brayne aboute
questyons, and strivings of wordes, whereof
spring enuy, strife, railings, euil surmising, vain
disputacions, of such men as haue corrupte
minds, & are robbed of the truth, which thinke
that lucer is Godlines. Puer. I do not so desyre
you to teach or instruct me any thing contrary
to the scripture, for if I might perceue you did,
I would willingly eschew it. Cuius. I am ioy-
full thereof, for S. Paule sayeth to the Colos-
sians the third chapter. Be maisters do to your
seruants that which is iust and equall, & know
that ye also haue a mayster in heauen. Also the
duty of a mayster is that he must dilligently pro-
uide that he govern the Godly, & iustly: Godly
shal he govern the, if while they bee in his ser-
uice he excercise the not only in seruil & manual
works: but also in deedes of godlynes, & vertue,
and to forsee y no kind of sin be vled of his ser-
nants in his house, neither ydlenes suffered, nei-
ther swearing, picking, neyther stealing, ney-
ther whooring, nor any fylthy communication, but
E. iij. that

Timo. 5.

What if a
man teach
contrary to
the worde
of God.

Coloss. 3.

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that all Godlinesse, honesty and vertue be practysed among them, when they come from the Church vpon the Saboth Day or holiday, to examine them what fruitefulnesse they haue learned there, that by this meanes God maye the more abundantly poure forth his blessing vpon him, and all his householde. Puer. These are good exhortations which delighteth me verie well, I pray you as you haue begon, so reherse more to me and you can. Ciuis. Yes I thanke God, I can, for the duety of a mayster is, to Dele iustly, truely, and faythfully with his seruants, he must take heede, that he do not onely require of them faythfull and Dilligent seruice, due and true worke and labour, but that he also wythout fraud or Deceyt, giue them their duties, and couenants, as meate, drinke, lodging, linnen, wollen, apparell, their occupation, and whatsoeuer is agreeede vpon betwene them, that there be found no vnrighteous dealing in hym, but all iustice, all equitie and truth.

What is the
duety of the
Mayster

Eccle. 7.
Eccle. 33.

Let him not euill intreate his seruant that worketh truely, but let him loue a discrete seruant as his owne soule, and defraude him not of his duty. If the mayster intreate a good seruant euill, and keepe him harde, and make him to be proued and to run away from him, he cannot tell what way to seeke him. Puer. It is most true, for as much as you tolde me that the duety of the mayster is, to foresee that neyther ydlenesse

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nesse should be suffred, you haue tolde me your mynde, for that I pray you in lyke manner, let me vnderstande what is agaynste swearing. *what is agaynste swearing.* Ciuis. Saynt James sayeth, sweare not, neyther by heauen nor by earth, neyther by anye oth. *James. 5.* But let your yea be yea, and your nay, nay, least you fall into ypocrisie. *Exodus.* Thou shalt not take the name of thy Lorde God in vayne, for the Lord will not holde him guiltlesse that taketh his name in vayne. *Exodus.* Wherefore I aduertise thee, let not thy mouth be vsed to swearing. *Eccle. 23.* The wyse man sayeth, whē that men here such swearing, the heire of their heades should arise for feare, and they should stop their eares, and not here such vnreuerence, and despyling of Gods name. *Prou. 27.*

Thou shalt not sweare at all, neyther by heauen, for it is Gods seate, nor yet by the earth, *Math. 5.* for it is his footestoolle, neyther by Ierusalem, for it is the Cittie of the great King, neyther shalt thou sweare by thy heade, because thou canst not make one heare, *Math. 23.* whyte or blacke, who so sweareth by the Altar, sweareth by the same, and by all that is thereon, and who so sweareth by the Temple, sweareth by the same, and by him that dwelleth therein, and who so sweareth by heauen, sweareth by the seate of God, and by him that sitteth thereon. *Puer.* Why ought not a man to sweare at anye tyme?

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Civis. If they be called before a Judge, for the
Heb. 6. iust tryall of matters in controuersy, it is law-
full for them to sweare, and then they must take
heede. For when God made promise to Abraham
because he had none greater to sweare by, hee
sware by himselfe, and sayd: surely I wil blesse
thee, & multiplie thee in deede. As for men, they
sware by hym that is greater then their selues,
and the oth is y^e end of al strife. Who so sweareth
August. by any creature, he sweareth by him that made
that creature. **Puer.** Then you allow to sweare
before a Judge, to be agreable to the scripture.
If they sweare falsly, what is to be accounted
vpon them?

Civis. Those that sweare falsely do contrary to
the scripture. For it is written, thou shalt beare
Exodus. no false witness agaynst thy neighbour. False
witness procureth mallice, thefte, manslau-
ter, and other vyces to be hidden, it is the cry-
ginall of vyce, for a Judge sitting in iudge-
ment, cannot indifferentlye minister iustice,
because that false witnesses do blynd the truth
often tymes. He shall not sweare falslye by my
Leuit. 19. name, and so to vnhalowe the name of thy God,
for I am the Lord, sayth God. Better is y^e pore
Prou. 19. man that liueth Godly, then the blasphemour
that is but a foole. The wyseman sayth, a false
witness shall not remayne unpunished. A false
Prou. 21. witness laugheth iudgement to scorn. A false
witness shall perish.

who

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Who so beareth false witnesse agaynste his neighbour, he is a very speare and sword, and a sharpe arrow. Thou shalt not forswear thy self, but shalt performe thine oth to God, & were not at all, be no false accuser. Let thy tongue be ignorant of swearing, and love so wel truth that whatsoeuer that thou speakest, think that thou swearest.

Prou. 25.

Math. 5.

Titu. 2.

Hierome.

Herod swore to Herodias daughter what so euer she did aske of him, he woulde giue it her, & he performed it, although he was sorry, for hyes othes sake. The Romayns had a law, that al such as were found to be periured, shold be thronedowne headlong from the top of a high Rocke called Tarpeius. The counsell of Iosephus was, that hee, which blasphemeth God, and vnreuerentlie vse his name, should be stoned vnto death, and then hanged vp by the space of one day, and so taken down and buryed, without all manner of honour. The Egyptians law was, that no swearing shoulde be vsed among them at all, except it were for a waighty cause, if anye were founde to be periured, the same shoulde loose his heade. Donaldus King of Scots made this acte within his land, that al periurers and common swearers should haue their lippes seared with a burning hote Iron. Puer. These are very sore and straghte lawes, which you haue tolde me of, but canne you tell mee if anye suche straghte lawes

Marke. 6.

Romeyns lawe.

Iosephus.

Egyptians lawe.

Donaldus.

f.ij.

were

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Henry the
fyste.

were at any tyme made in England cōcerning
the blaspheming of the name of God. **Civis.** I
remember I haue hearde say that King Henry
the fyste, made a statute for swearers, in hys
owne Pallace, that if he were a Duke that did
swear, he should forfeite for every tyme fortye
shillings, to the ayding and helping of the poore:
if he were a Lord or a Baron, twenty shillings:
if he were a Knight or an Esquyre, x. shillings:
if he were a Woman, twenty pence: if he were
a Page or a Lackey, or a slaue, to be scourged
naked, eyther with a rod, or else with a whip.
Puer. If this law were in these dayes put in ex-
ecution, there would not be so much swearing
bled as is, which for lack of the feare of **GOD**
prouoketh many to offende, which God of his
goodnesse ingrafte into their stony hartes the
increase of his loue, and that they may feare
him with all unfayned reuerence. I perceyue
and doe gather of your good lessons, that bet-
ter it were that the bodyes of the blasphemers
in this world should suffer a little payne, then
after this lyfe to haue both their bodyes and
soules cast into Hell fyre.

Civis. You say troth, if al fathers and mothers
and maysters would dilligently watch vppon
their children, and seruants, it shall cause them
not onely not to be defyled with the moste gre-
uous sinne of swearing, but also that the most
holy name of God should be had in high reue-
rence,

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rence, great estimation, and perpetuall honour
for ever after, so long as they live. But aboue al
things I woulde wishe the Parentes them-
selues to be an ensample in this behalfe, vnto
their children and seruantes, and shew euer-
more such reuerence vnto the name of GOD,
that the yonglinges maye well perceyue that
it is no vayne thing that they are taught. If
they doe the contrary, that is to say, blaspheme
the holy name of God, then shall they vndoub-
tedly come vnto dishonour, and a shamefull
ende.

In this world the plague and vengeance of
God, shall not goe away from their houses,
they shall be stricken with many greuous dis-
eases in their bodyes, their goods and Cattell,
yea and all that euer they haue, shall come to
nought, their kynde of liuing shall be despyled
with all good men, their death shal be paynful,
miserable and wretched, and after these so
great and manifolde plagues, they may be sure
for their wicked swearing, to be cast into Hel
fyre, where the flames of it shal neuer be quen-
ched, where weeping and gnashing of teeth
shall be, where the wormes shall knowe their
owne consciences, and shall neuer dye. More
ensamples might be declared at large for thys
matter, but you shall here further what S.
Paule writeth to the Ephesians, the sixt chap-
ter, vnto maysters.

Esay. 66.

Math. 23.

Ephe. 6.

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Ephc.6.

He maysters sayeth he, doe euen the same vnto your seruants, putting away threatnings, and know that euen your maister also is in heauen, neyther is there anye respecte of person wyth him. Puer. You haue accomplished my desyre. But I pray you good mayster Citizen, let mee some what vnderstande your mynde of the dute of the seruantes, and in what order the maysters do take them in London, when they come ravelye as I doe out of the cuntrey. Ciuis. The Citizens that lack seruants, and especialy those that are men of great welth, will seeke to haue some sufficient Sureties for those that they wil entertayn into their seruice, and good consyderation it is, for a man maye take into his house one that shall soone hndoe his mayster, before hee hath warning thereof, I woulde GOD Citizens would take heede of mayster Lillyes sayings. Happy is he whome other mens harmes canne make hym to bee warned. Puer. As you saye, then it is requisyte that he shall haue suretyes for his truth, and honest behauiour, but euery one that commeth to London, is not of that ability. Ciuis. It is so, therefore some honeste man doeth put it in aduenture. Puer. I truste in GOD so will some honeste man doe with mee, I praye you doe you knowe anye honest man that lacketh a Seruaunte, I force not of what occupation. Ciuis. I wil say vnto you as S. Jude sayeth in his

Doctour
Lillye.

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his Epistle, I willingly would wish you vnto
him that is able to keepe you, that you fall not.

Iude. 1.

Ever. I thank you for y^e, I pray you now shew
vnto me the order and vsage of the apprentises
how they be bound, & what the scripture sayth
agreable therunto. Cuius. I wil. whē you haue
continued a tyme with your mayster, you shall
goe with him to the Hall y^e he is free of, & before
the mayster and Wardones of that company
be presented, that they may view & see you whe-
ther you be crooked or lame, & they wil giue you
good instructions, to shew you what your du-
ty is, as well to God, and vnto your mayster
and mistresse, and also to know your duty as
S. Peter commandeth: honour all men, loue
brotherly fellowship, and as the Lord hath cal-
led euerye person, so lette him walke. Also
you must be bound by a payre of Indentures,
for so many yeares as your Mayster and you
can agree for, alwaies provided whē you come
out of your yerres, before you haue the liberties
of London, you must be of the age of foure and
twenty yerres, & the same maister as I told you
in the duty of maysters, must teach you or cause
you to be taught your occupation, & he to find
you meat, drink, kinnen, wollen, hose, shoes and
all other such necessaries. And if you haue ser-
ued your mayster truely, then he wil make you
a freeman of London, wherby you may liue &
with the ayde of almighty God Doe full well

1. Peter. 2.

J. iiii.

as

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as your mayster before you hath done. You must be carefull and myndfull to carry awaye good exhortations when you heare them, and willing and dilligent to please your Mayster and Mistresse, in which doing, you shall fynde great commoditie and profyte.

Puer. When a man is bound, shal he not go into the Countrey to see his friendes, during the tyme of his Apprentiship, nor a shooting in the fyeldes, I loue that exercise well.

Ciuis. Not without your mayster and Mistresse giue you leaue, and you must take heede you doe not tarry long abroad then neyther, for when you are absent, you know not occasion of busynesse they shall haue for you to doe.

Puer. Then the seruants are at a better poynt in the countrey, although they take paynes on the working dayes, yet they maye goe leape, shote, Daunce, Dile, Card, and bowle, and vse what gaming they shall think good, on the Sondaye and Holiday.

Unlawfull
games pro-
hibited.

Ciuis. You cannot do so in London, I remember there was a statute made in the sixte yeare of the reigne of King Henrype the eyght, that al Constables and other head officers fynding or knowing any person, vsing or exercysing any vnlawfull Games, as Tennis playe, bowles, Claish and al other vnlawful games, prohibited by many statutes, shall haue full power to commit euery such offender to warde, there to remayne,

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remayne without Bayle or Maynprise, tyll such tyme he or they so offending, be bound by obligation to the Kinges vse, in such somme as by discretio of the same Officer, shalbe thought reasonable, that they from thenceforth shal not vse any vnlawfull Games, and besydes in another statute, the Constables doth incur the daunger of a penaltie, assessed vpon them, for the neglecting of their dueties and office, and is not this put in execution in your countrey? Puer. God forbid it shoulde, what shoulde we doe when Seruice is done?

Ciuis. I told you in the duety of the maysters, so it is the dutye of allseruauntes to vse games and honest pastymes and excercyses allowable by the lawes of this realme, that is shooting, or else adiect your selfe if you cannot reede, with some well disposed person that can reade, to here the scriptures reade, & descant vpon them, and let that be your games and pastymes.

Puer. These are very straunge conceites, and doe the seruantes in London, I pray you, vse this exercise.

Ciuis. If they doe not, it is lamentable, their duety it is, and myne lyke wyse, although wee be obliuious therin, God graunt that we may be more myndfull thereof.

Puer. I pray you now procede, and shew mee some auctheurs, and the duety of a seruante towarde his mayster.

G. j.

Ciuis.

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Ciuis. I thanke God I can somewhat shew it vnto you, for I haue bene a seruant, and now a mayster, & haue charge of seruants, whereby I should know both, although I must needes confesse. The righteous man offendeth, and so may both maysters and seruantes, for to be so p̄cypse as scripture teacheth vs, we cannot, yet we wish good will to follow the same.

Prou. 20. Puer. I praye you then recyte vnto me those Sentences, which you thynke good for that purpose. Ciuis. Somewhat I tolde you before of ydlenesse, yet Salomon sayeth: A slouthful body will not go to plough for cold, therefore shall he go a begging in wynter, and haue nothing. Prou. 19. Slouthfulnesse bringeth sleepe, and an ydle soule shall suffer hunger.

Seneca. That is most true, for I remēber some tyme when I should keepe the Crows out of the fieldes, I was so slouthfull, that although the wether was colde, yet was I asleepe. Ciuis. Idlenesse weryeth strēgth, as rust doth Iron, the b̄od vnstirred, burneth slowly, & if he be mo- ued, he causeth y fire eftsones to kidle. Idlenes without lerning is deth, & the graue of a quick mā. Prou. 17. The wise mā sayth, I went by the field of the slothfull, & by the vyneyard of the folish mā, and loe, it was al couered with nettles, & stood ful of thistles, and the stone wall was broken down. Prou. 13. He that spareth the rod, hateth y chylde, but whoso loueth him, holdeth him euer in cor- rection.

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rectiō. Puer. That is a very streight saying: how
can a man loue his chylde, when he chasteneth
him, and holdeth him euer in correction? I pray
you what is ment by the same word correctiō?
Ciuis. Correctiō is an amēdment of our former
euil life, taming of our carnall wil, mortifying ^{what is}
of our flesh, applying of our selues to the com- ^{correction.}
maundement, will, & example of Christ, to take
away and banish the euil, to bring in and esta-
blish the good, as Dauid sayth: Eschew euil ^{Psalm. 34.}
and do good, for euil works alwayes taketh a-
way the credite of good wordes. To take hede ^{Prou. 10.}
vnto the chastning of nurtoure, is the waye
of lyfe, but he that refuseth to be reformed,
goeth wrong. He that thinketh skorne to bee ^{Prou. 13.}
reformed, cometh to pouertye and shame,
but who so receyueth correctyon, shall come to
honoure. A scornefull bodye loueth not one
that rebuketh him, neyther will he come a- ^{Prou. 15.}
mong the wyse, withholde not correction from ^{Prou. 23.}
the chylde, for if thou beatest him with the rod,
he shall not die.

The correction of the wise is an obediēt eare,
a golden chayne, and a Jewell of golde. Puer. ^{Prou. 25.}
This is a good correcting, euery mā to examin
his owne conscience, & so to correct himself: but
this is not the correction, that I meane. Ciuis.
there is another kind of correctiō which is to be
ioyned vnto y sayings of the wise mā, the rod &
correction ministreth wyse dome, but if a chylde

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be not looked to, hee bringeth his mother to shame, therfore sayeth he: Purtour thy sonne with correction, and he shall comforte thee, yea he shall doe thee good at thy harte. A seruant will not be the better for words, for though he vnderstand, yet wil he not regard them. He that delicately and familyerly bringeth vp his seruant, shall make him his mayster at the length.

He must not make him fellow with his mayster, neyther at his table, nor yet in any other place, these wordes signify, as the old prouerb is of comon people vled: a yōg bough wil bend while it is greene, but when it is old, it wil not moue, so is it to be accounted for youth, they must be looked vnto while they are yong, they must not be wantonly broughte vp, but with feare, they must be vled at the fyrst, as they shal continue, and for their faultes be corrected.

Puer. I gather much of your talk, but though you speake of children, is the meaning thereof by seruantes lyke wyse?

Ciuis. Yea all is one, for where there is a child or a sonne named, or a seruant, all is as one thing: for where the wyse man sayeth. Chasten thy sonne while there is hope, but let not thy soule be moued, to fley him is not ment, but that hee shall geue him reasonable correction, and not in anger, for correction is as necessary for youth, as meate, drinke, and apparrel. Puer.
All

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All this I doe not deny, but yet I thinke it is very harde, for these are sore threatnings.

Ciuis. They are so, yet: He that byndeth a frantick man, and waketh him that hath the letargye, or sleeping sicknesse, displeaseth both, loueth both, & healeth both: both whyles they be sick do disdain him, and whē they be whole, yet both doe thanke him. August.

In correction wrath is specially to be prohibited, for he that will punish when he is angry, shall neuer keepe well the meane, which is betwene to much and to little. It is better to be of a wyse man corrected, then to bee with the flattery of fooles deceyued. Tully. Eccles.

Be of thyne owne liuing a sharpe correctour, and of other mens a gentle reformer. Correcte thy friende secretlye, and praise thy friende openly. Chrisost. Seneca.

Puer. I applye vnto your sayinges, I remember a saying: the Seruaunt that knoweth his Lordes will; and prepared not himselfe, neyther did according to his will, shall be beaten with many strypes. I confesse these wordes touch seruautes. Luke. 13.

Ciuis. You haue sayde truth, but if you will, I will declare vnto you many Godlye exam- ples out of the scriptures, concerning the duety of seruautes towarde their maysters, and yet God forbid that the seruautes should be so euill in their doinges, that they should haue ac-

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Sogua According to the th[at]nings & commandements
of scripture. *Puer.* Are the th[at]nings and pre-
ceptes in scripture so extreame, had I knowne
this by the instruction of our olde Prieste, I
woulde not haue gone all this way for to be an
Apprentise in London, rather had I carry-
ed with my mother at Plough, and Carte, or
else to haue bene a Seruingman, for your
wordes pierce my harte: Apprentises and chil-
dren in London are not so bled, I pray you tell
me? *Ciuis.* You neede not to be so fearefull, for
there commeth no harme in wel doing. For ru-
lers are not to be fered for good works, but for
euil. Wilt thou be without feare of the power?
Do wel then, and so shalt thou bee prayesed for
the same, for he is the Minister of God for thy
welth, but and if thou doe euil, then feare. The
Apprentises are not so straightly bled as some
of them doe deserue, for they are bled in Lon-
don, as they be in other places, & are as the pro-
uerb sayth, some good, some bad, but be you not
dismayd, for there are worshipful men in Lon-
don, & men of great wealth, who haue gone to
London to serue as an apprentise, as simple as
you go. *Puer.* Your friendshipp I pray God I
might quite, for where you haue giue me a cho-
king bone, so you giue me drink to qualifie the
force thereof, for I am as one dismayde, and al
by your talke, but I trust in God it is all for the
best, and for my commoditie.

Ciuis.

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Civis. It is so, be of good comforte, and haue a mans harte with you, you go to be a Souldyer, you must not retyre agaynst your enemy, but manfully fyghte in your quarrell, vntill you haue wonne the Castle.

Puer. You speake darkely vnto me, I pray you shew me the playn mening therof. Civis. I told you your duety towarde God, you go to be an Apprentise, you must seeke all the wayes you canne to be dilligente, and actyue to learne your occupation, for that whyche God hath appoynted for you, you shall haue, for there is choysse of what occupation soeuer you can fantasye your selfe to, you must not runne away, but so indenuour your selfe, vntill suche tyme as the yeares be expyred, that you maye be accoumpted a good and profitable seruant.

Puer. Is that your meaning to run away, by the grace of God I wil not, for there commeth no goodnes therby, y rowling stone gathereth not mosse, so the Runaway seeketh his owne confusyon, I trust I will remember your talk which you haue vsed to me. Civis. In so doing doubt you not by y grace of God, but you shall do wel, you must take heede & remember how S. Paule wyrteth vnto Titus, in exhorting Titus to beware: in like maner it is generallly to warn you to submit your self to the Queene our souerayn Lady, & to y chiefest in authority, to oþer officers, to be redy vnto al good workes

G. iiii.

that

Tit. 1. 3.

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- Ecclef. that you speake euil of no man. Doe thou none euill, and none shall come to thee. Leauē euill company, and euill wil forsake thee. Come not in the path of the vngodlye, and walke not in the way of the wicked.
- Prouer. 4.
- Psal. 10. Escheu it, and go not therein, departe a syde
Titus. 2. and passe ouer by. Be no stryuer, quarreller, sower of debate and discorde, but shewing all meekenesse vnto all men. For Salomon sayth:
- Prou. 28. Hee that is of a prowde stomacke, stirreth vp
A prowde looker. stryfe, and agayne he sayeth: A prowde looke, a lying tongue, and a harte that goeth aboute wickednesse, feete that be swifte in running to doe mischief, a false witnesse that bringeth vp lyes, the Lorde hateth.
- Prou. 8.
- Ecclef. Three kinds of thinges my soule hath much hated, (sayth the Preacher) and I am muche discontented with their disposition. A pore man prowde, a great man a lyer, an old man a foole and lacking discretio. God resisteth them that be prowde, and to them that be humble, he giveth hys grace.
- Iames.
- Phocilides Be not prowde in wisdom, in strength, nor in ryches, it is one God that is wyse, puyssant, and full of felicitie. Wherefore do as S. Paule wyrteth to Tymothie. Studie to shewe thy selfe laudable vnto GOD, a workeman that needeth not to bee ashamed, denyding the world of truth iustly. Puer. By the grace of God obliuion shall not enter into my hart, but that when you are farre from me,
- Tim. 2.

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I shall remember your good documente, and
I gather by your sayinges, that it is not good
for a man to lye.

Ciuis. I tolde you before twise or thryse, yet Prouerb.
Agaynst
lying.
Salomon sayeth. The lying lippes are to God
abominable, they that doe truely, doe please
him. S. Paule sayeth, put away lying, and
speake euery man the truth with his neigh-
bour.

Let thy tongue be ignorant of lying, and Ephe. 4.
Jerome.
loue so well truth, that whatsoeuer that thou
speakest, think that thou swearest. Lye not in
earnest nor in iest. The Apostle sayeth, lye not Collo. 3.
one to another. For Lysars not without cause,
may be compared to mad dogges: for all those
that vse it, hurte their conscience, and lose their
credite, and bringeth them to confusyon. A ly-
er is worse then a theefe, for from a theefe a
man may hyde, and from a lyer he cannot.
That which is bred in the bone, will not oute
of the flesh.

Those that for their pleasure, were accusto-
med to lye in their youth, wil not faile, for their
profyte, to lye in their age. A Lyer maye well
be compared to the Deuil, for it is the authour The deuill
the authour
of lyes.
of stryfe and disorde betwene neighbour, and
neighbour. I would wish y^e al parents would
reforme themselves of this vyce, especiall ye
Marchauntes, and such as are men that fre-
quent buying and selling of wares, then they
might

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Math. 7.

might the better be a meane for the punishing of lying. An euill tree cannot bring forth good fruite, nor a good tree euill, euen so is it harde for him that is a Mayster to correcte his Seruaunte for a fault, when he himselfe is the author therof. There is a notable Story, worthy to be had in remembrance, of the dealing of a Kinges Sonne, who being demaunded a question, did not say the truth, but did tell a lye.

Traian,

Puer. I pray you tell me that. Cuius. Traian taking his pleasure in the Gardens of Vulcan, saw the sonne of King Cebalus, and many other yong Children of Rome, stealyng fruite, forth of an orchard, when the Emperour Traian, afterwards demanded of him from whence he came, he answered, from his study, hearing Rhetorick, but in deede he came from stealing of fruits, the Emperour Traian was so angry & displeased that the child was a lyer, & told him a lie, he prouided & commanded, that y^e same child being the Kings only son, should be vtterly depryued and made voyd of all hope to recouer to enioy y^e realm of his father Cebalus. Wherefore speake euery man the truth vnto his neighbor, and put away lying sayeth the Apostle, and agayne, Saynt Peter sayth: Vnto the pure, are all thinges pure, but vnto them that are defiled and unbeleeuing, is nothing pure. A lyer is not to be beleued though he sweare, for there is no truth in him, he is changeable like the wynd, a
man

Eph. 4.

Titus. 4.

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man can not tell how beleue anye word that proceedeth out of his month. Puer. This is a pety short story, but can ycu declare me anye moe agaynst lying, for I gather by your sayings, it is a thing requisyte, and needefull to be well looked vnto. Ciuis. You say truth, it is so, I wil shew vnto you many sayings out of y^e scripture for that only abuse. Thou shalt eschew ly-

Exod. 23.

ing, ye shal not lye, neyther shall any of you deceiue his neighbour, David sayth: Thou (O

Leuit. 19.

Psal. 6.

Prou. 21.

Lord) shall destroy all them that speake lyes. He that gathereth his goods with a lying tongue shal lose al, and be in perril of his lyfe. He that

Examples
of Lyes.

keepeth his tongue, keepeth his lyfe from troubles. Sathan brought forth the fyrst lye. The two Judges which accused the Godlye wo-

Gene. 3.

Dany. 13.

man Susan, were most abhomynable lyers. Ananias, and Saphira dyed sodenly, because they lied. So many as make or loue lies, shal be

Act. 5.

cast among Murtherers and Idolaters in the Lake of hel, burning with fyre and brimstone. Puer. O God be mercifull vnto vs and geue vs his lyghte to shyne ouer vs, that the truth maye bee knowne among all nations, and lying banished and corrected, and that I may be myndfull of this your document.

Apoc. 22.

Ciuis. It is not my document, but in the Bible you shall fynde muche of these my sayinges.

Puer. Your good & cōfortable sayinges moueth me, that back agayne to my mother I can not

H. ij.

go,

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go, for by the assistaunce of almighty **GOD**,
I will serue seuen or eyght yeares, and stryue
with the world, I praye God sende me a good
mayster, and I doubt not I, but so to indeuour
my selfe to refrayn my old accustomed chyldeish
toyes, which I did frequent at home.

Prou. 16.

Esay. 1.

Ciuis. So sayd, and so done, is a threed well
spone: for haue this regarde with your selfe,
thou must commit thy workes vnto the Lord,
and loke what thou doest it shall prosper. If ye
be louing and obedient, sayth the Prophete, ye
shall enioy the best thing that groweth in the
Land, but if ye be obstynate, and rebellyous, ye
shall be deuoured with the sword, for thus the
Lorde hath promysed with his owne mouth.
When you are well placed with an honest mā,
remember what S. Paule sayeth to the E-
phesians.

The obedi-
ence of ser-
uautes.

Ephe 6.

Colo. 3.

Seruautes be obedyent vnto your carnall
maysters, with feare and trembling, in single-
nesse of your harts, as vnto Christ, and agayne
in the thyrd chapter to the Colossians. Ser-
uautes be obedyent vnto your bodily maysters
in all things, not with eye seruiue, as men plea-
sers, but in singleness of harte. And what soe-
uer you doe, doe it hartily, as though you did it
to the Lorde, and not to men, you shall receaue
the reward of inheritaunce, for ye serue the
Lord Christ.

Here you may well perceaue and vnder-
stand

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stande what a comfortable and a precious re-
warde Gods seruantes shall haue. S. Paule
wryteth to Timothie in the syxte Chapter. Let
as many Seruants as are vnder the yoke,
count their maysters worthy of all Honoure,
that the name of God and his doctryne, be not
euill spoken of, for the same bread you breake
vnto others, shall be broken vnto you agayne.

1. Tim. 6.

Consyder I beseech you, the thinges that
grow vpon the earth, and all liuing creatures,
beastes, and wormes that creepe vpon the
grounde, foules of the ayre, and fyshe of the
Sea, doe you not see how euer the stronger
hath the dominyon of the weaker: neyther is
it any rebuke or shame for the weaker, to be o-
bedient or giue place to the stronger. For the
Oxe and Goate is in awe of the Lyon, the
Ramme and Ewe, of the Wolfe: the Cowe
and the Lambe, feare the Beare: the Goate,
the Libbarde: the Hawke is afrayde of the
Eagle: the Dove, of the Hawke: waye the
maner of Beastes and Brydes, amongst their
owne kynde, you see euer the bigger and stro-
nger, to be mayster ouer the lesse and weaker.
And so in all other thinges the stronger sette
themselues before the weaker alwayes, wher-
fore Iosephus exhorteth all mortall men to
learne here at.

Iosephus.
Fol. 178.

Obey them that haue the ouersight of you, Heb. 13.
and submit your selfe vnto them.

D.iii.

The

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Psalm. 1. The faythful man is like a tree planted by the water side, that wil bring forth his fruit in due season. **Puer.** I would to God that our old priest at home woulde saye but halfe so muche to the ynog men: there they would not loue him, for there are some bylde churlish Carles that care not what paynes or drudgery, they put their seruautes vnto, but I hope it is not so in London. **Ciuis.** I haue tolde you ynough of the vsage and dealing of seruautes there, both of their true dealing of their handes, and wordes, yet Saynte Paule exhorteth **Tytus.**

Titus. 2. That Seruautes should be obedient vnto their owne maysters, and to please in all thinges, not aunswering him agayne, neyther be pickers, but that they shew all faythfulnesse, that they may doe worship to the doctrine of our sauyour God in all thinges.

Puer. It is a thing which alwayes is to bee abhorred, and so I trust to doe, for I perceyue there is nothing gotten with frowardnesse, for they say of gentlenesse commeth ease. And besydes I neuer loued to be a picker, for I learned in my Catechisme, that I shoulde keepe my handes from picking and stealing, and my tongue from lying and slaundering, and you haue tolde me many sentences for the taking heede thereof.

**A faythfull
seruaunt.**

Ciuis. A faythful seruant is greatly to be commended,

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mended, but hee that maketh much haste to Prou. 28.
flouthfulnesse, shall not be vnguiltie.

He that robbeth his mayster and mistresse,
and sayeth it is no synne, the same is lyke to a
Murderer. You must therefore take heede, I
haue seene them in London, that hath bene
Apprentises, for their pilftring hath bene whip-
ped, and had good exhortations geuen them,
and they are not the better. Puer. It is but a fol-
ly to cast pearles amongst swyne, it is as wel
regardede among them, as good instructions
isto a heard of Beasts, the more is the pittie,
it is for lack of grace.

Ciuis. If you pick or stele aboue twelue pence, Agaynst
the lawes of this realme is death, & the lawes stealing.
of God against you, for y^e scripture sayth. Thou Exod. 20.
shalte not steale, and agayne, he that keepeth Prou. 29.
company with a theefe, hateth his own soule. Ephe. 4.
Let him that stole, steale no more. The Pro-
phet Zachary sayth, all theeues shal be iudged Zacha. 5.
after Gods booke, and all sweaters shal be
adiudged to the same, I wil bring it forth saith
the Lord of Hostes, so that it shall come to the
house of the theefe, and to the house of him that
falsely sweareth by my name, and shall remain
in his house, and consume it with the tymbre
and stones thereof. Saynt John sayeth : A Iohn. 10.
theefe commeth not, but for to steale, kill and
destroy. The Prophet commaundeth vs, that Zacha. 4.
we should loue no false theeues.

H. iiii.

wherefore

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Leuit. 19. Wherefore you must take heede and lette this be well noted in your mynde . Be shall not steale.

Puer. But I pray you let me vnderstand somewhat more, what God meaneth in the same saying: thou shalt not steale.

Ephe. 4. Ciuis. I tolde you that S. Paule sayeth, lette him that stele, steale no more, but let him rather labour with his handes, the thing whiche is good, that he may giue vnto him that needeth.

Puer. Will not God punish al those that transgresse his commaundement.

Ciuis. Why should they sleepe unpunished?

Puer. I pray you let me heare it prooued by the worde of God, that the trangressours of this commaundement shal not escape from punishment.

Exod. 21. Ciuis. God commaunded in the law of Moyses, that if any person among the Israelytes

Deut. 24. did steale a man, and sell him, the same shoulde

Exod. 23. suffer death. Also that if a man taking a theefe in his house before day light, it shoulde be law-

1. Cor. 6. ful to kil him. S. Paule wyrteth, that theeues, extorcioners, robbers, cursed speakers, neyther

Esay. 33. pillers, shall inherite the kingdome of GOD. The Prophet Esaye cryeth out agaynste the

Miche. 2. theefe on this manner. Wo be vnto thee that spoylest, for thou shalt be spoyled agayne. So

wo

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wo be vnto them that imagin: to doe harme,
and deuylse vngraciousnesse vpon their beds, to
performe it in the cleare day, for their power is
agaynst God.

When they come to haue Land, they take it
by violence, they robbe men of their houses.
Thus they oppresse a man for his house, and e-
uery man for his heritage. Therefore thus sayth
the Lorde. Beholde agaynst this household, ¶ Hab. 2.
haue deuylsed a plague, whereout you shall not
pluck your neckes. Wo be vnto them, that see-
keth byolently to heape vp other mens goods.
The Prophet Zachary saw a flying booke of Zacha. 2.
twenty cubits long, and ten cubits broade, in
the which was written the curse that shall fall
vpon all theeues.

In the booke of Iosua we reade, that Achan The exam-
the sonne of Zereth, stole and conuayed away ples of stea-
a goodly Babilonish Garment, and two hun- ling.
dred sickles of Siluer, and a tongue of Gold of Iosua. 7.
fyfthe sickles weight, and that therefore at the
commaundemente of God, he was stoned to
death, and his stollen good, with all that euer
he had besydes, his sonnes and his Daughters,
his Oxen and his Asses, his sheepe & his Tent,
were burnt with fyre.

King Antiochus, which when he with hys
Armeye entred into the Temple, purposing to 2. Mac. 1.
haue spoyled it, and to take out of it great somes
of money, was slayne both he and his compa-

¶

ny,

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Another
kynde of
theft.

ny, and he wuz in peeces. Now you vnder-
stande some sentences of scripture, according
to your desyre, yet whatsoeuer is gotten wyth
crafte and subteltye, with vnrighteous barge-
ning, with false weights, and vniust mesures,
is before God playne thefte, and therefore it
ought to be restored. Puer. The by your sayings
there is as I conceaue, two kynde of theftes,
the one is to steale from another man, and the
other is to deceaue his Neighbour by false
weyghtes, and vniust mesures.

False
weights ab-
hominable.
Prou. 11.

Prou. 16.

Prou. 10.

Prou. 20.

Leuit. 19.

Deut. 25.

Ciuis. It is so. For a false Balaunce is an ab-
homynation vnto the Lord, but a true weight
pleaseth him. A true measure and a true Bal-
launce are the Lords, he maketh all weyghts.
Treasures that are wickedlye gotten, profyte
nothing, but righteousnesse Deliuereth from
Death. To vse two maner of weights, or two
maner of mesures, both these are abhominable
vnto the Lorde. The Lorde abhorreth two
manner of weightes, and a false ballaunce is
an euill thing, ye shall do no vnrighteousnesse
in iudgemēt, in metyard, in weight, or in mea-
sure. True balaunces, true weights, a true E-
pha, & a true Bin shall ye haue, I am the Lord
your God. And agayne. Thou shalt not haue
in thy bagge two maner of weights, a great &
a small, neyther shalt thou haue in thy house
dyuers mesures, a great and a small. But
thou shalt haue a right and iust weyghte, and

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a perfect and iust measure shalt thou haue, that thy days may be lengthened in the land, which the Lord thy God geueth thee.

Puer. These thinges I must needes looke vnto, for loath I am, that it should happen so to me, I thanke God, there was none of my kindred that euer I did know, was found guilty concerning such cryme. I haue heard people say, with the same measure you mete, with the same shall others meate to you agayne. And whatsoener you wil that me should do to you, euen so doe ye to them. I will labour to get the truth, and will not sell away wysdome, nurture and vnderstanding, for wysdome is better then strength. But now let me heare further of obedience. Ciuil. I told you at your fyrst meeting, of obedience, and it is a thing very necessary to be remembred, you must please your mayster, & mistresse, as S. Peter comandeth in the second chapter of his fyrst Epistle, seruants obey your maysters with al fere, not only if they be good & curteous, but also thogh they be forward, for what prayse is it sayeth S. Peter, if when ye be buffeted for your faults, you take it patiently, but if when ye suffer wrongfully ye take it paciētly, then is there thank to God, for herunto were you caled. For Christ also suffered for vs, leuing vs an example that we should folow his steps, which did no sin, neyther was there deceit found in his mouth, which whē he was

I.ij.

reupled,

Luke. 6.

Mat. 7.

Prou. 6.

Sapience.

1. Peter, 2.

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reuyled, reuyled not agayne, when he suffered, he threathened not, but comitted the cause to him that iudgeth righteously.

Puer. If you treade a worme on the taylor, she will tourne agayne: much more should a man when he is buffeted to stryke agayne.

Ciuis. Joseph mooued to quarrell agaynst his Brethren, and did not, and you must remember what I sayde vnto you. Christ did forgeue his death, so must you forgeue your mayster, and there is no man that would giue correction vnto his seruaunt vnderferued.

Puer. Correction I can holde well withal, but there may be correction deserued, and correction vnderferued.

James. 2.

Ciuis. Your duety is, to be swifte to heare, slow to speake, and slow to wrath. For the wrath of man, worketh not that which is righteous before God, therefore you must not geue worde for word, or taunt for taunt, nor to pleade with him as it were a counseler should pleade a case at the Barre before a Iudge. For I tolde you before, you must not be stowt and stubborn, but lowly and obediante, which thinges by your talke, you haue already forgotten, and yet you sayde Obluynon should not enter so soone into you, you haue two eares, the one to heare, the other to carrye away the sence and true meaning of such thinges as are taught you. Saint

Timot. 5. Paule wyrteth to Timothie in the fyft Chapter
ter

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ter. Rebuke not an Elder, but exhozte him as a father. Rebuke not
an Elder.

Puer. I graunt I sayde so, and so I say still, and your former wordes I haue printed in my mynde, yet this worde to be buffeted greeueth me, I am of some stature, I thinke to serue my Prince, wherefore I trust these wordes shall not displease you, I can away with all things you haue sayde to me sauing that. Cuius. Do you not beleene me? and can you not away with that I haue tolde you? by scripture I coulde recyte more to you, and one thing more I will shewe you.

It is wozitten in the .xxi. Chapter of Deutris Deut. 21.
nomium, wherein is shewed and declared the greate daunger and perrill of those which are disobedient children, which say as you say, and will refuse correction and good gouernmente. That is, if any man hath a sonne or a seruaunt, that is stubborne and disobedient, and wil not hearken vnto the voyce of his father and mother, and they haue taughte him nurtoure, but he will not hearken vnto them, this worde father and mother, is taken here for Mayster and mistresse, it followeth what shall be done vnto him.

Then let his father and mother take him, and bring him out vnto the Elders of the Citty and saye.

This our sonne is stubbern and disobedient,

I. iij.

and

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and will not hearken vnto our voyce, he is a ryoter and a dronkarde, then let all the men of that Cittie stone him with stones vnto death, and thou shalt put euill from thee, and all Iſraell shall heare and feare: If suche correction should be vsed in these dayes, what would seruantes and children doe. God forbid it should, but yet it is not hurtfull for mee, to exhorte and perswade you by scripture, to bring you out of darkenesse into light, which light shall be your comforte, and I tolde you before of two corrections.

Puer. You did so, and I remember your sayings well, if I should offend my mayster at any tyme, should he not forgeue me?

Math. 8.

Luke. 6.

Ciuis. Upon an amendment, a man will do it, for Mathew sayeth, if thy Brother trespase agaynst thee, rebuke him, & if he repente, forgeue him. *Puer.* If you forgeue men their faults, your heauenly father will also forgeue you. Yet I confesse a seruant may offend, if he do, I pray you tell me whether it is lawfull for a mayster to geue his seruant vnlawfull correction?

Ciuis. Due correctiō is allowable for seruants, if a mayster shall take an vnreasonable thing to correct his seruant, whereby he putteth out one of his eyes, breake his arme or legge, or his head, it is not lawfull, for he must consyder with himselfe, that his seruant is of the same mould made, that himselfe is, and that God will

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will requyte euill for euill, an eye, for an eye. &c.

The Prophet sayth.

Learn to doe righte, applye your selues to equitie. *Esay. 1.*

Puer. You haue certified my desyre, perswasions of one friende to another, may doe muche good, Worde what happy fortune was it, that wee two did meete togeather, for your aduertisementes I trust shal doe me much good, and I shall be bound to pray vnto God for you, that it was my good fortune to haue your company, being such a friendly mā as you are, if I were learned, I woulde make some remembraunce what you haue sayde to mee, and I woulde send it do'ne into the countrey to our olde Duns, shewing him what good exhortacions you haue shewed to me, and what the duety of seruants is vnto their maysters.

It is a thing in my iudgemente requisite and necessarye for Seruautes and Maysters, to print these wordes which you haue recited vnto me in their myndes.

I remember a saying. Forgeue one another, *Colos. 3.*
if thy Brother trespase agaynst thee, goe and *Math. 18.*
tel him his fault betweene him and thee alone,
if he heare thee, thou haste wonne thy brother.
Bnt if he heare thee not, then take with thee
one or two, but I thanke God you haue so v-
sed me, that it shall not be shewed to any.

I. iij. Ciuil.

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Ciuis. Remember what is written in the same place.

Roma. 12.
James. 1.
Luke. 6.

Better it is for thee to enter into life with one eye, then to haue two eyes and be cast into hell fyre. So likewise, better it were for thee to suffer wrong and iniury then to reuenge agayne. Recompence to no man euill for euill. Let euery soule be slowe vnto anger. Loue your enemies, Doe good vnto them that hate you, blesse them that curse you, pray for them that wrong and trouble you. And who so smyteth thee on the one cheeke, offer him the other. And who taketh thy cloake, forbid him not thy coat, and who so taketh that is thyne, aske it not agayne, and as yee woulde that men shoulde Doe vnto you, euen so Doe ye vnto them.

Lyke wyse, and if you loue them that loue you what thanke haue you therefore. But rather loue those whome you thinke to be your enemies, iudge not, and ye shal not be iudged. Forgiue, and ye shall be forgiven.

Thus now you heare what benefyte and commoditie commeth, and what a fountayne or well spring of lyfe is shewed vnto you, concerning sufferance.

Eccle. 7.

A good name is more worth then a precious oyntment, and the Day of Death, is better then the Day of byrth.

Rom. 12.

Let him that hath an office, wayghte on his office. Let him that ruleth, Doe it with diligence,

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gence. Let loue be without dissimulation. Be
kynde one to another, with brotherly loue. In
geuing honour goe one before another. Loue ^{1. Peter. 2.}
brotherly fellowship. Be not weary in well do-
ing. Let not the Sunne goe downe vpon your
wrath. ^{2. The. 4.}

The Ungodly shall be so plagued, that they
shall seeke death, and shall not fynd it, they shal
desyre to dye, and death shall flye from them. ^{Ephe. 4.}
^{Apoc. 9.}

A discreete Seruaunte shall haue more rule
then the sonnes that haue no wysedome. An
vndiscreete sonne is a greefe vnto his father,
and heauinesse vnto his mother that bare him. ^{Prou. 17.}
Euery tree is knowne by his fruite, so is a
faythfull and a true seruaunt, known by hys
good and honest behauiour. ^{Luke. 6.}

He that is true and iust to his mayster, is lyke
vnto a precious Jewell. Dauid sayeth: Myne ^{Psal. 101.}
eyes looke vpon such as be faithfull in the land,
that they may dwell with me. Who so leadeth
a godly lyfe, he shall be my seruaunte. There
shall no deceitful seruaunt dwell in my house,
he that telleth lyes shall not tarry in my sighte.
A froward harte shal departe from me, I will
not know a wicked person. ^{Puer.} Truth it is
I can it not denye, for if I should, I were to
blame, the thing it selfe lyeth so playne before
me, that I cannot bary, I am vpholden so by
your talke, that I cannot fall.

Heare my crying, O God, geue heede vnto ^{Psal. 60}
my ^{Ps. 1.}

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my prayer, for I cleave vnto the same staffe which you haue geuen me to leane vpon, euen Iesus Christ. Notwithstanding, these wordes are not considered on, now a dayes. For whereas my mother doth dwell, if a man may fynde any occasyon of extremitie of Lawe agaynst his brother, or neighbour, immediatly he will procure by himselfe or his Soliciter, to haue a writ to make him to appeare at the Tearnie, whereby they doe not followe those wordes you told me.

That is, if my neighbour shoulde desyre my Cloake, shall I giue my Coate to him also? peraduenture I shall go naked my selfe, the frailty of the flesh, will not be so answered, for sure I beleue, though it be so written in scripture, there is another meaning therein, which if it were declared, especially vnto those that are the couetous persons of this worlde, I thinke it woulde touch them somewhat, for the moste parte of them, are all gathering and seeking to enrich themselves, and nothing will part from yet they haue a good example of the rich man Diues, & the poore begger Lazarus.

Luke. 16.

Ciuis That is wel remembred of you, they haue the more to answer, those which are in this world in substance & lyuing, haue a great account to make at the latter day, and the poore man that hath his helth, & followeth his labour and getteth his liuing with the sweate of his browes

Eccle. 5.

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broves, is better at his hartes ease, then they
which hath golde and treasure, mixed with
sicknesse and diseases. *Albert, I pray God that*
thou, when thou comest to be a man able to
kepe a house of thine own, & couetousnesse doth
not enter into thy brest, as it doth into many in
these dayes. *Puer. I thanke you for your good*
wishing towards me for the avoiding therof,
let me heare some of your mynd. *Ciuis. God cō-* *Exod. 20.*
mandeth & thou shalt not couet thy neighbours
goods. For couetousnesse is the roote of al euil. *1. Tim. 6.*
Dauid sayd: Incline my hart (O Lord) to thy *Psal. 119.*
testimonies, & not to couetousnes. He that ho- *Prou. 11.*
deth vp his corn shalbe cursed among y people,
but blessing shal light vpo his head that giueth
foode. He that trusteth in his riches, is lyke to a
broken staffe, for he shall haue a fall, but the
righteous shall flourish as the greene leafe.
Better it is to haue a little with the feare of *Prou. 15.*
God, then great and vnumeasurable treasures
other wyse. Better it is to haue a little thing *Prou. 16.*
with righteousnesse, then great rentes wrong-
fully gotten. He that hateth couetousnesse, shal *Prou. 18.*
lyue long. Nothing is more wicked and *Eccle. 11.*
vnglacious then a couetous Man. A coue- *Eccle. 14.*
tous mans eye hath neuer ynough.
He that loueth riches shal not bee iustified. *Eccle. 31.*
Lette your conuersation be without couetous- *Hebr. 13.*
nesse, & be content with that you haue already.
The Apostle exhorteth vs y couetousnes shold *Colo. 3.*
not

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Examples
agaynst co-
uetousnesse.

Luke. 16.

Aet. 5.

Iosu. 7.

not be once named among you, for God verily hath sayd, I will not fayle thee, nor yet forsake thee. Judas for lucre of money solde & betrayd his mayster Christ.

Ananyas and Saphyra were punished with soden death, because of a couetous mynde. Acham by the commandement of God was stoned to death, because he toke of the excommunicate goods.

Couetousnesse caused Herod to seeke to persecute Christ in his swadling cloutes, I haue harde say, that Syr Thomas Moore, which knewe the truth to forsake it agayne, and to conspyre with a Cardinall in Englad, to blynd and deceiue the King of England, and to bring him out of the light into darkenesse. Saule for the couetousnesse of praise, lost his Kingdome. The couetousnesse of Achab and Iesabel was the occasyon that Naboth was stoned vnto death.

1. Reg. 13.

1. Reg. 35.

Luk. 6.

Take heede sayeth the Euaungelist, and beware of couetousnesse, for no mans lyfe standeth in the aboundaunce of thinges, which he possesseth.

Esay. 5.

The Prophet sayeth: wo be vnto them that giue sentence with the vngodly for rewardes, and condemne the iust cause of the righteous.

2. Peter. 2.

They haue excercysed their harts in couetousnesse.

Eccle. 31.

Blessed is the rich, which is found withoute blemish,

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blemish, and hath not gone after Gold, nor hoped in money and treasures, where is there such a one, and we will commend him, and call him blessed, for great thinges doth he among the people.

For riches is the gift of God geuen to man, to mayntayne the degrees of this worlde, and therefore not euill, yea and some must be poore and some rich, God our father hath deuided riches and pouertie among his children, according to his Godly will, pleasure and wisdom. And as riches doth not exclude thee from the blessing, so doth not pouertie certifie thee, but to put thy trust in the living God. For if thou trust in the living God, then if thou be poore, thou couetest not to be riche. for thou arte certified with that which **G O D** hath prouyded for thee.

Puer. I thanke you hartly, I maye lyken you vnto a Mercers shop, for I can no sooner aske you a question, but you resoluē it vnto mee immediately, if men in these dayes would marke the true sayings of the scripture, things might be amended, it is pittie that a man will not examine his conscience, considering that he is but a flower in this world, but what remedy, I doubt not if it be not amended, God will seeke reuengement thereof, when he seeth good.

Ciuis. For of the aboundaunce of the hart, the Luke. 7. mouth speaketh, so doth all men, for what they

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say with their mouthes, the hart thinketh the same, yet the talke that I haue had with you, moueth mee to say vnto you, as Christ sayd to his Disciples.

Luke, 10.

Blessed are the eyes which see that you see, for I say vnto you, glad I am, not only of your company, but that I perceauie you reape and gather good seede at my handes, and let Cote alone. Puer. Duety byndeth me therevnto, or therwyse, although I am tender of yeares, what mighte you thinke of me, if you shoulde spend all this talke on me, in vayne. For I gather that it were better to haue friendly blage of the scriptures, then to excercyse that whiche shoulde neyther be profytable for vs, ne yet to the hearers commendable. For in the tenth of Luke and other places, it is written. Aske and it shalbe geuen you: seke, & you shal find, knock & it shal be opened vnto you, for who so asketh receaueth, & he that seeketh fyndeth, and to him that knocketh, shall it be opened, by these comfortable words, which I haue receiued of you, I trust shall make me as fresh as the Olyue, or Hawthorne, for these your sweete flowers that you haue geuen vnto me, grow in the Garden of lyfe, and hath brought me out of the puddle, which peraduenture I should haue lyne wallowing in. Yet I am carefull to thinke how I should behaue my selfe at London. Cuius. Thou arte much to blame. Christ sayd vnto his Disciples.

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ciples. Take ye no thought for your lyfe, what ye shall eate, neyther for your body, what you shal put on, the lyfe is more then meate, and the body more then rayment, consyder the Rauen, and the little small Byrdes, they neyther sowe nor reape, they haue also neyther storehouse nor Barn, and yet God feedeth them, but how much better are ye then the fowles, wherfore be of good comforte, and ask not what you shal eate, nor what you shal drinke, and clyme not vp so hye, as the Proverbe is, least a chip fall into your eye, but seeke the Kingdome of God, and all these shall be mynystred to you, wee drabe now a pace towards London. Puer. I pray you how far is it thither, me thiukes the iorney very long, and yet comfortable, bycause of your aduertisement.

Luke. 12.

Luke. 13.

Ciris. It is not aboue one Myle, or thereabouts.

Puer. I am glad thereof, for I promyse you Syr, I am almoste weary. I haue come a great waye, yet GOD bee wyth my good olde Mother, and all my friendes, I am sure they woulde be gladde to heare of my well doing.

Ciris. She may very well heare thereof, I doubt it not, and shee shall haue great ioye of you.

Puer. I trust so, yet in al my troubles, & temptations, whatsoeuer shal happen, Lord graunt me

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me that I may remember your saying, & that I may say as the wyddow sayd, vnto the vnrighfull Iudge.

Luke. 18. Deliuier me from myne Aduersarye, for I knowe the Aduersarye the Deuill, will seeke all the wayes he can to get mee into his Net. But still my fortitude and strength shall bee in God.

Psal. 145. My mouth shal speake the praise of the Lord, and let al flesh giue thanks vnto his holy name for euer and euer.

Luke. 21. For he sayeth, and commandeth me, to take heede that I be not Deceiued, and againe, hee sayeth: When I here of warres and insurrections, he commaundeth me not to be afrayde, for such thinges must come to passe, whyle the God of his infynite mercy graunte mee grace that hereafter, I may remember, & say. Deliuier me, O Lord, from myne enimies, for I flye vnto thee to hyde me, & stretch forth my hands to thee.

Psal. 39. And now Lord what is my hope, truely my hope is euen in thee, Deliuier me from all myne offences, and make me not a rebuke vnto the flesh. Here my prayer, O Lord, and with thyne eares consyder my calling, holde not thy peace at my teares.

Psal 40. For innumerable troubles are come about me.

Psal. 43. O Deliuier mee from the Deceitfull and wicked man, for thou arte the God of my strength, and thou

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thou arte able to wrest and confound myne enemies, they lye lurking abroad on euery side as the Fox doth for his praye, they lay baytes for me, as the Fysher doth for the small fyshes. Saue me O Lorde, and delyuer me, for thy names sake.

Ciuis. These are very good sayings. For S. Iohn. 3. Iohn sayeth: He that cometh from an high, is aboue all, and he can delyuer you from all troubles and temptations of the world. In the Revelation lyke wyse it is written. As many Iohn. 4. Hebr. 12. as I loue, I rebuke, and chasten, be feruente therefore and repent, and beare this well in mynde.

Puer. It is my desyre. But I pray you Syr, what great town is that same before vs? Ciuis. That is London.

Puer. I am glad thereof, good mayster leaue me not destitute, but be vnto me a comforter, and helpe me vnto some good mayster. Ciuis. I will do my good will, but now you are in London, where will you become this night? haue you no frindes nor kinsfolks here in London?

Puer. I should haue a kinsman dwelling as it was tolde me, in Fleetestreate, and that I shoulde inqyre for him at the Bellsauage.

Ciuis. I dwel in Fleetestreate my selfe, which is harde by the same Inne, and I will bring you thither.

Puer. If it please you to shewe me the house,

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I will be bolde to come to you agayne. Cuius.
Wonder same is it, at the Sygne of the great
Bell. Puer. Nowe I haue to render hnto you
many hartly thanks for your great trauayle
and paynes, which you haue had with me, and
for as much as I know now where you dwel,
I will be bolde to let you vnderstande howe
I speede of my kinsman, and in the meane
tyne I commend you vnto almighty God, the
father of our Lord Iesus Christ, who preserue
you and all yours, and give you the light of his
countenaunce to shyne ouer you. Cuius. Take
heede to thy selfe now, and keepe wel thy soule
that thou forget not the thinges which thyne
eyes haue seene, and that they departe not out
of thy harte, all the dayes of thy lyfe. My sonne
despyse not the chastning of the Lord, neither
faynt whē thou art rebuked of him, for whom
the Lord loueth, him he chastneth, yea, & scour-
geth every sonne that he receyueth.
Loth I am you should departe from me, but
and your kinsman cannot prouyde you of a
mayster, come hyther to me agayne, and I wil
doe what I can, but I wil either haue you my
self, or else prouide you a mayster. Puer. I thank
you for your gentlenesse, I pray you how ma-
ny seruants haue you. Cuius. I haue but one, in
the company that I am free of, our order is,
that I can haue no more, but this that I haue
is almost out of his yeares, I woulde all com-
panyes

Psaln, 67
Deut. 4.

Heb. 1, 12.

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panyes would haue a regarde for the permit-
ting of Apprentises, for the lesse Apprentyses
that is in a company, the better it doth prosper.
Fare ye well, seeing you will needes goe. Bee
perseuerant, of good comforte, be of one mynde, liue 2. Cor. 13,
in peace, and the God of loue and peace shall be
with you, remember well my sayings, seeke to
please your mayster, and your Mistris, bee dil-
igent, be true both in worde and deede, and be
not high mynded.

The grace of our Lord Iesus Christ, and the
fruitfulnesse of the holy Ghost, bee with you,
now and euer. Puer. I thank you most hartily.
Syr, God be with you. Ciuis. And you also.

FINIS.



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*A generall prayer for all men, to
walke in their vocation and calling.*



Or as much, O heavenly Father,
as both thy honoz, and dishonour,
after a certayne manner, Depen-
deth in this world, eyther of our
Godlye or wicked lyfe, if we lyue
well, thy very aduersaries shall be compelled
to glorifye thee, but if our lyfe be vngodlye, so
shalte thou be dishonoured among the wicked
and euill spoken of, through our synfull lyuing,
and because we should not walke inordinately
and so prouoke the enemies of thy truth to raile
on thee, and to blaspheme thy holy name, thou
hast apoynted in thy blessed law, certain honest
and godly states and degrees, wherin thy peo-
ple should lyue, and hast straightlye commaun-
ded, that so many as professe thee & thy holye
word, should contynue in the same, and euerye
one according to his vocation and calling, and
by so meanes leade a dissolute lyfe, after the
maner of the Heathen, which know not God,
that by well doing, the professours of thy holy
religion, may not only stop the mouthes of foo-
lish and ignorant people, but also prouoke them
to glorifye thee our Lord in the daye of byspta-
cion. We knowing our infyrmitie and weakes-
nesse, which is great, and vnable to be redee-
med

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med of our natural strength, and free wil, that we are not able to think a good thought, much lesse for to fulfyll thy commandements, which thou haste strayghtly commaunded to be kept, and wishing the gloze of thy moste glorious name, and the accomplishment of thy heauenly will: Most humbly, and from the very hart, beseech thee therefore, for Iesus Christ his sake, for to indue vs with thy holy spirit, which may fulfill that lacketh in vs, make vs newe Creatures, trade vs in the path of thy holy law, and geue vs grace to walke according to our vocation, in feare, and in obedience of thy good wil, that we admit nothing that in any poynt may hinder thy gloze, and thy honour, deface thy name, and cause thee to be euill spoken of among the vngodly, and that this may come to passe, graunt O most mercifull Father, that euery one of vs, from the highest to the lowest, may vnsaynedly aunswere to our calling, and frame our lyues according to thy blessed will, vnto the gloze of thy name, that whatsoeuer we doe in worde or deede, we may do al things in the name of the Lord Iesu, geuing thanks to thee, God the Father, through him. Graunt that all temporall Rulers may vse their office iustly and godly, seeke not onely to be feared, but also to be beloued, to mayntayne the good, and to punish the euil, accept no person in iudgment, allow no false accusation, shed no inno-

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cent bloud. Here the small as wel as the great,
receyue no brybes, set forth thy glory, aduance
thy holy worde, promote thy faythfull prea-
chers in all their doinges, seeke the profyte of
the common weale, and so behaue themselves,
they may be found worthy officers in thy sight:
Graunt that the subiects may shewe all reue-
rent submissyon to their Rulers, obey them in
all thinges, be faythfull and true to them, yea,
that not only for feare of punishmente, but also
for conscience sake.

Graunt that the Bishops, & Preachers of thy
worde, and all other spirituall Ministers may
take hede to theselues, & to all the flock in that
which the holy Ghost hath appoynted them o-
uerseers, to feede the holy congregation, which
thy dearely beloued sonne purchased with hys
precious blood, & take the ouersyght of the, not
as though they were compelled, but willingly,
not for the desyre of fylthy lucre, but of a good
mynde, not as Lords ouer their parishioners,
but that they be an ensample vnto the flocke:
Graunt they may lay asyde all Tyranny, and
hautynesse of mynde, and walke with all gen-
tlenesse, and tender compassyon towards the
sheepe of Christ, committed to their cure and
charge, let them be as most louing fathers to
Christes flock, & if any of the sheepe chaunce to
runne astray, and go out of the way, let them
not therefore be vngentle intreated, but as it
is

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the offyce of a good Sheaphearde, by fayre meanes, call them home agayn vnto the shepe-
folde, seeking rather their saluation, then their
destruction, let them remember the Hystory of
the losse Sheepe, and consyder how tenderly
the head Sheaphearde Christ thy sonne and
our Lord, fetch it home agayne, euen vpon his
shoulders, for the seruant of the Lord may not
fight, but peaceably and gently towarde all
men; ready to teach, suffering the euill with
meekenesse, informing men that resysteth. If
at any time thou (O God) mayst giue them re-
pentance to know the truth, let them caste a-
way vngodlynesse and old wyues fables, tea-
ching them thy heauenly worde, purely and
truely, and be vnto them that beleue an ex-
ample in the word, in conuersation, in loue; in
spright, in fayth, in purenesse.

Let them giue attendaunce vnto reading,
to exhortacion, to doctryne. Let them studie
to shewe themselves in thy sight, lyke worke-
men worthy of prayse, euen suche as neede
not bee ashamed, as in preaching thy ho-
lye worde, and so lyke wyse in mayntayning:
distributing to the poore, in feeding the hungry
with meate, in cloathing the naked, in lodging
of the harborlesse, in nourishing Godlye and
learned men, that they may be pastors, and fee-
ders both in word & in deed, grant againe that
the

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the Parishioners may reuerence the Bishoppe
and other spiritual ministers, giuing them no
lesse honour, then the chylde giueth to the fa-
ther, remember that they be Angels of God:
the Messengers of Christe: the lighte of the
world: the salte of the earth: the dispensers of
the misteries of God: the feeders of their soules:
the comforters of the weake: the Visitation of
the sicke: the vpholders of the whole: the exhor-
ters vnto vertue: the frayers away from vyce:
which watch continuallye for the health of
their soules, worke in the harts of al them that
be instructed with thy worde, such a tender
loue and good will towarde the Ministers
that teach them, that they may giue vnto them
aboundantly all good thinges, whereby the
Preachers may be the more able not onelye to
nourrish their family, but also maintayne Hos-
pitality, for the releefe and comfort of the poore.
For who goeth a warfare at any tyme at his
owne cosse? who planteth a vineyarde and ea-
teth not of the fruite? who feedeth a flocke, and
eateth not of the mylke? if the Preachers looe
vnto their parishioners, spirituall thinges, it is
a great thing, if they reape their eternal thinges.
O Lord that they which preache thy Gospel,
should lyue of the Gospel: moreouer, graunt
that the husbands loue their wyues, as their
owne bodyes, and not to be bitter, churlish, or
vnynde vnto them, but geue honoure to them
as

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as to the weaker befall, which are fellowe
heires vnto them of lyfe: Lyke wyse, graunt
that the wyues be in subiection to their owne
husbandes as vnto the Lorde, in all thinges,
and so behaue themselves as becommeth wo-
men, of an honest lyfe, and a godly conuersa-
tion. Geue them grace to araye themselves in
comely apparell with shamefastnesse, and dis-
creete behauiour, not with brodered heare, or
golde or pearle, or costely aray, but such as it be-
commeth women that professe Godlynesse,
through good workes: Let the inwarde man
of the harte, be vncorrupt, with a meeke and a
quyet sprighte before thee (O God) is much set
by, for after this manner in the olde tyme, dyd
the holy women that trusted in GOD, tyre
themselves, and were obedient to their owne
husbandes, euen Sara obeyed Abraham, and
called him Lord, whose Daughters ye are that
be marryed women, so long as you doe well.
Graunt that the Fathers and Mothers maye
not rate their children, least they bee of a despe-
rate mynde, but bring them vp in nurtour and
information of our Lord GOD: graunt also
the children to obey their parents, in al thinges,
and honour them: Graunte that all maysters
maye doe vnto their seruantes that which is
iust, and equal, putting away all threatnings:
and know that they haue also a maister in hea-
uen, with whome there is no respect of per-

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sons,

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sons. Graunt also that the seruantes be obedient to their bodily Maysters, in all thinges, with feare & trembling, in singlenesse of hart, as vnto Christ, not with eye seruice onely, in the eye sight, as men pleasers, but as the Seruantes of Christ, doing thy will (O God) euen from the harte with good will. Giue them grace also to consyder, that they serue the Lord and not men, and therefore they may bee sure, that whatsoeuer a good man doth, he shall receiue agayne of the Lorde, whether they bee bonde or free. Furthermore, graunt O moste mercifull father, that the Elder men maye bee sober, honest, discrete, sounde in fayth, in loue and patience, the elder women lyke wyse, graunt that they be in such rayment as becometh holynesse, not false accusers, not geuen to muche Drinking, but teachers of honest thinges, to make the yong women sober mynded, to loue their husbands, to loue their Children, to be discrete, chaste, huswauely, good and obedient to their own husbands, that the word of God be not euill spoken of. Graunte also that the yong men be sober mynded, and of an honeste conuersation. To conclude, graunte that euerye one that professe thy glorious name, they may so lyue, and behaue themselves both in thought, worde, and deede, that nothing may proceede & come from them that should offend thy Deuyne and most excellent

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lent Maieſty. Graunt alſo O moſt gentle and tender Father, that our light may ſo ſhine before men, that they ſeeing our good workes, may gloryſye our Heauenty Father, with thy well beloned ſonne Jeſu Chriſt our Sauyours, and the holy Ghoſt, that moſt ſweete comforter, to whome be all honour and glory for euer, and euer: Amen.

A prayer to eſchew the affections of worldly men.



Good Lorde, Father almighty, we meekly beſeech thee heare our prayers, and where thou haſt geuen expreſſe commaundementes, to direct euerye mans lyfe to thy pleaſure, graunt vs grace we neuer looke at any wicked mans doing, to followe them, nor may conſyder ſo much, what the great number of men do, as what we are bound by thy lawes to do, O Lord we ſee to our great grieve, many great & wiſe men in the worlde, to mayntayne Idolatry, Pocritye, and ſuperſtition, preferring euill cuſtomes, and wilfull opinions, of the ignorant people, before the true Catholicke Fayth, expreſſed in the holy Scripture. Acuertheleſſe, O Lorde, wee beſeeche thee for thy great mercy, to preſerue vs,

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that

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that we neuer folloꝝ the multitude to ſwarue
from thy holy word, nor liue wickedly, through
any mans euill example, but geue vs evermore
grace to obey the Queenes moſt excellēt Ma-
ieſtye, and all the Nobilitie, & all Maiſtrates
that be in aucthoritie vnder her, ſaue vs good
Lord from doing wrong to any man, giue vs
grace to pay euery man his duetye: To our
Queene that which is due vnto her: to our pa-
ſtor that is due to him: to our Landlord and
creditors which is due to them, and that with-
out grudging. Moreouer good Lord, we be-
ſeech thee ſaue vs from the company of al blaſ-
phemers of thy name, vnchaſte lyuers, extor-
cioners, crafty Bybers, Backbyters, giue vs
grace evermore to diſſeuer frō them in thought
word and deede, and ſaue vs from all deadly
ſinne, if at any tyme wee ſhall happen to fall
through frayltie, or in malyce to offende thy di-
uine maiesty, by tranſgreſſing of any of thy ho-
ly commaundements, we beſeech thee graunt
vs grace truly for to repent, patiently to bee
rebuked of the Preachers of thy worde, or pry-
uately tolde thereof by our friendes, to our a-
mendment, that we may both lyue and dye in
thy ſeruyce, and through the merites of thy
ſonnes paſſyon, to obtaine everlaſting lyfe for
evermore. Amen.

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*A Prayer against carefulnesse of
worldly thinges.*



Orde **G D** who of thy moſte
bountifull goodneſſe, doeſt daylye
feede fowles of the Ayre, fyſhes in
the Sea, and worms of the earth
without any thoughte taking of
their behalfe, and lyke wyſe doeth cloth the
flowers with moſte beuotifull colloures, with-
out their penſyuenes, giue vs grace we beſeech
thee that we may be content with thy prouiſy-
on, and that we may be thankfull, to accepte
that thou haſte ſent vs truly in this worlde,
and caſting away all care for ſuperfluities: Dil-
igently to ſerue thee, labouring in our vocati-
on, and neuer to miſtruſt, but that thou wylt of
thy goodneſſe, prouyde meate, drink, cloth, and
all neceſſaries plentifully for vs and our houſ-
hold. We conſyder good Lord that thou com-
maundeſt all thy ſeruauntes, to caſt away all
penſyuenesſe, thought, and care, for aboun-
daunce of worldly ryches, putting their truſt
in thy prouiſyon. And we doe gladly obey thy
commaundementes, thou doeſt promyſe to e-
uery man laboring truly in his vocation, and
juſtly executing his office, wherevnto he is cal-
led, all thinges neceſſary for this preſente lyfe,
thy promyſes be true, ſeeing no juſt man labo-
ring

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ring in his degree or vocation, that lacketh eyther meate, drinke, or cloth, O Lorde wee thanke thee, although not aboundaunce of Lands and possessions, nor great plentye of Golde and siluer, as many worldye riche men haue. Yet thanks to thee, O Lord, sufficient of all thinges wherewith to liue withall, and we are therewith content, reknoledging it to be more then wee are able to deserue towarde thee, & if it be thy pleasure, O Lorde, to plague vs with sicknesse, fyre, water, or other wyse, after thy good will to visite vs, eyther correcting vs for our sins, or visiting vs with troubles, for our tryall, so as all the goods that we haue, should eyther be taken from vs, or wasted thereby, good Lorde giue vs grace to take such aduersitie patiently, and neuer to murmour or grudge at thee, nor yet dispayre of thy helpe and succour, but meekely submitting our selues to thy mercifull correction, and euer more trusting in thee, to say vnfaynedly with Iob, the Lorde hath sent vs these goods, and the Lorde hath taken them away from vs, as it pleaseth the Lorde, so bee it, his holy name be euer more blessed.

O Lord graunt vs thus to

doe, for thy sonne Iesus


Christes sake.

Amen.

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*A Prayer to continue in true Faith,
and Godly lyfe.*

 Mercifull Father, wee thy Prodigall children, doe myserablie lamente our sinfull lyfe, and ofte transgressions of thy holy commaundementes, specially, wee be sorry to heare thy moste holy name blasphemed, to see so much Idolatrye and false religion mayntayned in the world, so ofte swearing and much periury laughed at, so great oppression, robbery, and brybery unpunished, we see also so much enuye and mallice raigning, manye being sorrye for the welfare of their neighbours, and glad of their hurte, waiting proof of thy gyftes, disdayning them that lacketh the lyke, other detracteth maliciouslye their neighbours, spreading abroade false rumours of them, many liue in open Adultery, fornication, allowinge such damnable lyfe: the to liue in holy and chaste Matrymonye, therefore we moste hartilye beseeche thee (O Lorde) to extend thyne almighty power, shew thy Godly wysdome and goodnesse, in redressing of these inornities, as shalbe seene to the expeditiō that the blasphemers and periured men, & abusers of thy holy name, maye repente them, to reknowledge & amend their faults, & learn after-

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ward


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ward to blesse and glorify thy most holy name:
Giue grace to al oppressors, robbers and back-
byters, to make restitution of their euill gotten
goods, to abhoze all their owne couetousnesse,
and to be content to liue with that which thou
doest truely send them in this worlde, eyther
by their honest trauayle or other wyse. Giue to
all malicious & enuyous men, grace to reioyce
with their neighbours prosperitie, and to bee
sorry for their aduersitie, as for their own, la-
uding thy name, for theirs and euery mans
gyfts. Giue grace to all backbyters, and false
rumours spreaders, to consyder that God hath
giuen them their tongues, to glorifye thee, and
to comforte their neighbours, not to dishonour
them, nor to hurt none, and consydering their
trespase, to recōcyle themselves to their neigh-
bours, whome they haue vnruly slandered.
Giue to al Aduoulterers, and vicious lyuers
grace to abhoze their fylthy lyfe, and whereas
they haue not the gifte of continency, to vse
the holy remedy of Matrimonye, with thanks
to thee therefore, contenting themselves there-
with. Giue grace to all them that are vniustly
Defamed for thy truth, and righteousnes sake,
patientlye to suffer that, without reuenging
their owne cause, by recompensing euill for e-
uill, praying for their Aduersaries, that they
may shewe themselves thy Children, to thy ho-
nour and glory. Giue grace to al men that do
truely

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truely repent their euill lyfe, to continue in thy fauour, to increase dayly more & more in fayth, hope and charitie, abhorring all vyce, and delighting in good woorkes, commaunded by the holy scriptures, all the dayes of their lyfe, that through thy grace, they dying in thy fauour, by the merites of Iesu Christ, thy only sonne, hastily may possesse the everlasting ioyes in Heauen. Amen.

A Prayer to be saide by men of lowe degree.

 Lord God almighty, which by thy infynyte wysedome, disposest thy giftes best for thy glory, and mooste profytable for all men, we meeke-ly beseech thee, graunte vs grace to be content with that poore estate and liuing wherunto thou hast called vs, and to giue thee as hartly thanks therefore, as if it had pleased thee to make vs rycher men, of great authori-ty: knowing certaynly that if it were more expedient for thy glory and our saluation, to haue eyther higher or lower of degree, or greater ryches in this world then we haue, as we thank thy goodnesse for that which we haue, that both thou mightest by thyne owne omnipotent power, and also by thy great goodnesse wouldest haue made vs great rich men, lyke
R. J. as


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as thou haste in olde tyme aduanced manye
as of lowe degree as we are, to great ryches
and honour in the worlde, therefore consyde-
ring it is neyther for promotion of thy honour:
nor for our profyte, to be greater and richer the
we be, we beseech thee make vs well contente
from our hart, with that degree and substance
which we haue, and to contynue in this labo-
ryous state, wherin we now are, neither grud-
ging agaynst thee for this our pouertye, nor
enuying the ryches and honour of other men,
knowing that the welth of rich men is profita-
ble to vs, and to all poore men, and the prospe-
rity of great men, as our quietnes & sauegard.
Moreover, O Lord, we knowledg that it is
thy diuine maiesty, & some should be set in high
authoritie to rule other, and some to be rycher
then other, for if al mē were in a lyke authority
and riches, ech man would dyspyse his neigh-
bours, and the pryde of men woulde be so in-
tolerable that they woulde neuer suffer no
good order to be in the worlde: and on the o-
ther syde, if all men were a lyke poore, the mys-
ery in the world would be so great, that no man
should be able to helpe another, so that these di-
uers offices among men, and this diuersitye of
riches, honours, and pouerty, which thou hast
ordayned, O Lord, in this world, is incompa-
rable better for vs, then any order that we can
in our mayne deuise to haue in earth, therefore
if

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if any man be not content with his degree, in this world, hee must needes thinke himselfe to be a wicked man, because he is sturdy, and a stryuer agaynste thy ordynances, and because we perceyue (O Lord) that many in the world are not content with their estates, but seeke the honour and ryches of this world, some be rebellious and obstinate, some Murtherers, burglars, theeves, and other vniust men, we meke-ly beseech thy diuine maiesty to amend al such, and to saue vs, that we neuer consente to their wickednesse, nor agree with them in their euil doings, but euermore that wee maye haue thy grace to liue contēt with that which thou hast sente, and will send vs by truth and honestye, and iust meanes, that wee running the race of this shorte lyfe, in the way of thy commaundementes, maye fynally through thy grace obtayne the lyfe euerlastyng, in Heauen aboue. Amen.

A Prayer for them that be at the
poynt of Death.

 Most lonyng Sauyor, a gentle rede-mer, which camest into y world to cal synners vnto repentance, and to seke
R.ij. vp

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by that was lost, thou seest in what case thy
our brother lyeth here bysyt, with thy mer-
cifull hand, all weake, feeble, sick, and ready to
peelde by his soule into thy holy hands. O loke
vpon him most gentle Sauour, with thy mer-
cifull eye, yea pittie him, and be fauourable vnto
him, he is thy workemāship, Despyse not the
worke therefore of thyne handes, thou suffe-
redst thy blessed body & thy precious blood to
be shed for his sins and all ours, and to bring
him vnto the glory of thy heauēly Father, let it
not therefore come to passe, that thou shouldest
suffer so great paynes for him in vaine, he was
baptysed in thy name, and gaue himselfe who-
ly to be thy seruant, forsaking the Deuill, the
world, and the flesh, count him therefore before
thy heauenly father, and his blessed Angels,
to be thy seruante, his synnes we counte are
great, for who is able to say, my hart is clean?
and I am free from my synne, but thy mercies
(O Lord) are much greater, and thou camest
not to call the righteous, but the sinners vnto
repentaunce, to them that are diseased, and o-
uerladen with the burden of sinne, thou doest
promise, thou arte that God which wyllst not
the death of a synner, but rather that he should
tourne and lyue, thou arte that Sauour,
which wyshest all men to be saued, and to come
to the knowledge of thy truth, wythdraw not
therefore thy mercifull hande from hym, be-
cause

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cause of his sinnes, but rather lay vpon him thy
sauing health, that thou mayest shew thy selfe
to wardes him to be a Sauour, what greater
prayse can be to a Phisition, then to heale the
sicke: neither can there be a greater glory to thee
being a Sauour of synners: Saue him ther-
fore O Lord for thy names sake. Agayne, let
the law be no conserue to his conscience, but ra-
ther giue him grace in this extreame Agonye,
and conflict of death, to be fully perswaded
that thou by thy death, hast taken awaye all
his sinnes, and fulfilled the law for him, and
by this meanes deliuered him from the cares
of the law, and payde his ransome, that he
thus being fully perswaded, may haue a quyet
harte, a free conscience, and a gladde will to
forsake this worlde, and to goe vnto his Lord
God. Moreover, thou hast conquered him that
had rule of death, euen Sathan, suffer him not
therfore to excersyse his tyranny vpon this our
sicke Brother, nor to disquiet hys conscience
with the terrours of his sinnes, and paynes of
Hell, let not Sathan, nor his infernall Armye
tempt him further then he is able to beare, but
euermore giue him grace, euen vnto his last
breath, valyauntlye to fyghte agaynst the De-
uill, with strong fayth in thy precious blood,
that he may fight a good fight, and fynish his
course with ioy, vnto y^e glory of thy holy name
and the health of his soule, O Lord so worke

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in him by thy holye spirite, that he with all his hart, may be content, and despyse all worldlye thinges, and to set his mynde wholye vppon heauenlye thinges, hoping with a strong and vndoubted fayth. Agayne, let it not greene him O sweete Sanyour, to be loosened from this hyle and wretched carcase, which is now so full of sorrow, trouble, anguyshe, sicknesse, and paine, but let him haue a bent readye wyll through thy goodnesse to put it of, yea, and that with thys fayth, that he at the last daye, shall receyue it againe in a much better state, then it is now, or euer was, from the day of his byrth, euen a body vncorruptible, immortall, and like to thy glorious body. Let his whole hart and minde be set onely vppon thee, let the remembrance of the ioyes of heauen, be so feruent in his breast, that he may both patiently & thankfully take his death, and euer wyshe to be with thee in glory, and when the time cometh that he shall giue ouer to Nature, and depart from this miserable world, vouchsafe we most humbly beseech thee, O Lorde Jesu, to take hys soule into thy handes, and place it among the glorious company of Angels, and blessed Sayntes, and to keepe it to the moste ioyfull day, of the generall resurrection, that both his body and soule, through thine almighty power being knit agayn togyther at that day, he may for euer and euer, inioy thy glorious kingdome,
and

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and sing perpetual praises, to thy blessed name.
Amen.

Exhortations to comfort the Sicke,
as long as they haue lyfe, and vnderstanding.

N Owe Brother bee strong in the
fayth of Christ, remember Christ
crucified. Remember Christ to be
our alone Sauour. Remember
God the Father, to be your mer-
ci full Father. Forget not that all your sinnes
are washed awaye in Christes bloud, and that
by the vertue of his death and Passion, you are
made heyre of euerlasting saluation. Brother,
if you can speake, answere mee, and if you can
not speake, shewe some outwarde signe and
token, that it maye be a testimonye vnto vs, of
your fayth, and godly departure.

If the Sick vnderstande you, then say to
him as followeth.

P Erswade your selfe, most deare
Brother, that God euen now cal-
leth you out of thys vale of wret-
chednesse, vnto the ioyfull en-
herytance of hys euerlastyng
king-
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kingdome, where you shall not lyue myserably with synfull men , as you haue done in thys world, but you shall gloriously raygne wyth that moste mighty God, and wyth his holye Aungels, and blessed Sayntes: Now begins your ioy, your solas, your comfort: now begins your true lyfe which shall be everlasting: now is the end of all your sorowes, and now beginneth their vnfayned ioyes , and true felicitie: now shall you see the glorious maiesty of God, face to face: now shall you know, and perfectly beholde all the godly, that haue bene from the beginning of the world, and be merry , and reioyce with them: now shal you see your Saviour, and elder brother Christe, as he is: Now shall you be clothed with the whyte Garments of immortalitie: now shall you haue a crowne of Golde set vpon your head: now shall you eate of the tree of lyfe, which is in the midst of Paradise of God, and drinke of the fountaynes of lyuing water: now shall you bee a Pillar in the temple of your God , and sit with hym on his seate, and these be the ioyes that shall be everlasting, and neuer haue ende , vnto these ioyes shall you straight way goe, and for evermore inioy them.

¶ And so if he depart out of the world to God, then say our Lorde God be praysed for taking him out of the troubles of this world, a chrystian and a godly ende made he, God giue vs all the
the

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the grace to make the lyke ende. Amen.

Of a godly life, commeth a good death, if the departure of the Godly man may be called a death, and not rather a passing vnto a better lyfe, well his body now sleepeth in the Lorde, and his soule reigneth in glory with God, God graunt him and vs all, a ioyfull resurrection. Amen.

Neighbour, before we depart, let vs knele doونه and giue God the father thanks, for the Godly departure of this our brother in Christ, and I will with Gods helpe, and your assistaunce, reade some Godly thing, and I pray you all for to say this Collect after me.

¶ The Collect following.



O how can we most louing father, render vnto thee sufficiēt thanks, for thyne inestimable godnesse towards thy faythfull seruaunts, whome thou calling oute of thy wretched world, vouchsafe to place in thy heauenly kingdome, among the glourious company of thy holy Angels, and blessed Sayntes. O full precious is the death of the faythfull in thy sight. Blessed are the dead that dye in thee (O Lord) for they are at rest from their painful trauailes

D. j.

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trauayles and labours. The soules of the righteous are in thy hands, O God, and the payns of death shall not touch them, in the sight of the vnwoyse they appeare to dye, but they are in peace: they shyne as y^e sparkes that run through the redde Bush: they glyster as the shyning of heauen: they are as the starres, world wythout end: they are as the Angels of God: they are clad with whyte Garmentes, and haue Golden Crownes vpon their heads: they doe seruice day and night before the gloryous throne of thy diuine Maiesty: they neyther hunger nor thyrst any more, neyther doeth the Sunne or any heate fall vpon them, for the Lambe which is in the midst of the thyoane gouerneth them, and leadeth them to the lyuing fountaynes of water, they follow the Lambe whether soeuer he goeth, they haue suche ioyes as eye hath not seene, nor eare hath not hearde, neyther is there any hart able to thinke them. Infinite and vnspeakeable are the Treasures (O Lord) which thou hast layd vp for them, that departe in this fayth, for these thy fatherly benifytes, towarde the soules of thy faythfull, and for that it hath pleased thee to call this our christen Brother from this vale of misery, vnto thy heauenly kingdome, we giue vnto thee most hartly thanks, humblye beseeching thee, that thou wilt take the lyke care for vs, and so gouerne vs with thy holy spirite
both

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both in sicknesse & in health, that we may liue a good and Godly lyfe in this present world, and whensoever it shall please thy Godly will and pleasure to cal vs hence, we may with a strong faith in thee, and in thy sonne Iesus Christ our Lorde, commend both our bodyes and soules into thy mercifull handes, and through thy goodnesse be placed in thy gloryous Kingdome among the faythfull chosen people, and so for euer and euer, prayse and magnifye thee our heauenly Father, to whome with thy dearely beloued sonne Iesu Christ our Lorde and sauiour, and the holy Ghost, that most sweete comforter, be all glory and honour, world without end. Amen.

Nowe lette vs ryse and goe to comforte the friendes of this our Brother, that they doe not much sorrow and lament for the departure of this our most deare brother, which now resteth in ioyfull peace.

This done, giue them counsell to bestow of the burying of him, so that you may please God best. Then say this following.

The very God of peace, sanctifye vs throughout, and so wholly preserue vs, both spirite, and soule, and body, that we may be blamed in nothing, at the comming of our Lorde Iesus Christ.

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Christ.

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Christ. Amen.

Our Lorde Jesus Christe , and **G O D**
our Father which hath loued vs, and hath
geuen vs euerlasting consolation , and good
hope, through grace, comforte our hartes, and
stabilishe vs in all good sayinges and doinges.
Amen.

Pease be vnto the Bretheren, and loue wyth
fayth, from God the Father , and from the
Lorde Jesus Christ , grace bee wyth all them
which loue our Lorde Jesus Christ. Amen.

Blessing , and glorie , and wysedome , and
thanks, and honor, and power , & might be
vnto our God for euermore vnfainedly. Amen.

FINIS.



